

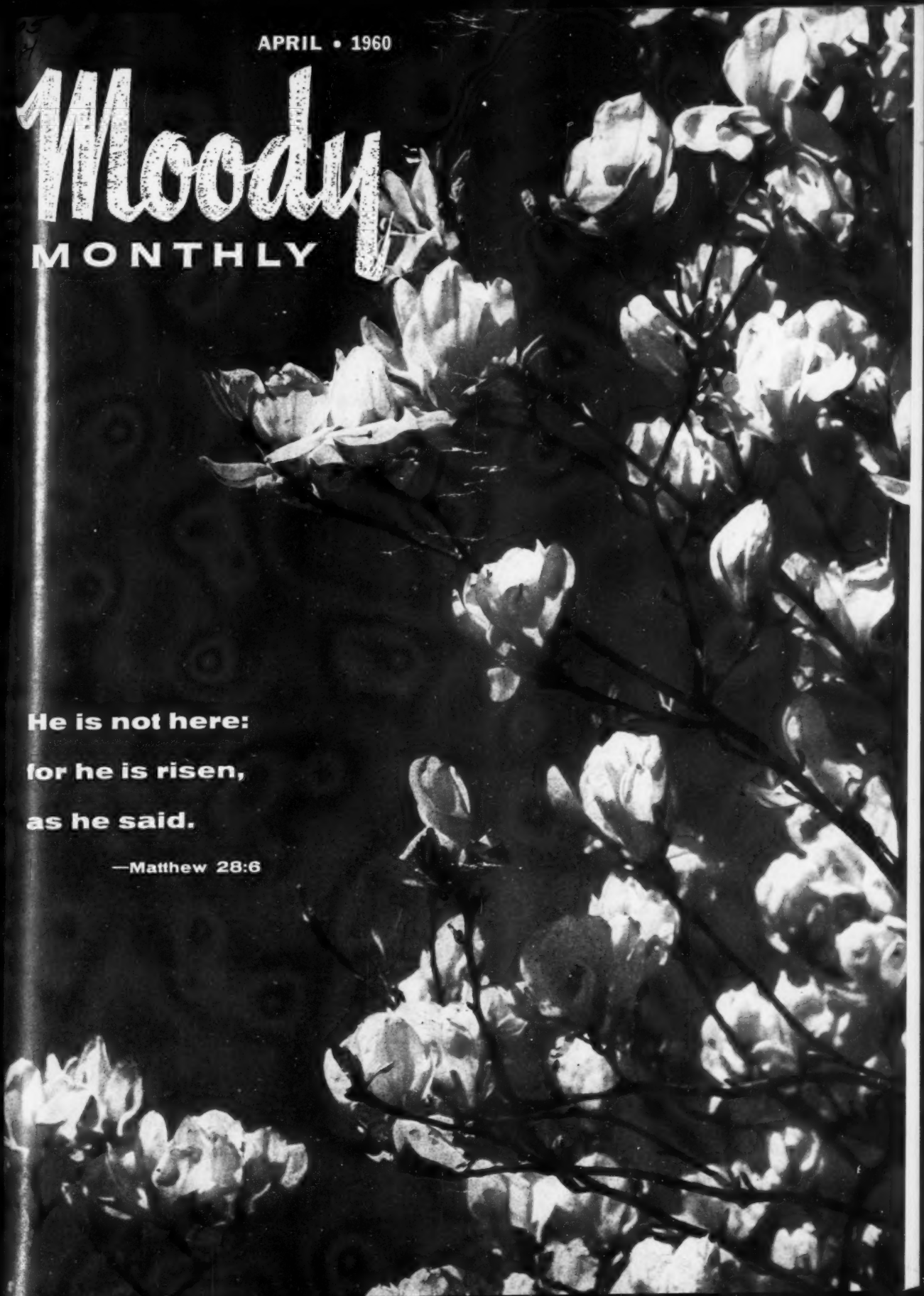
APRIL • 1960

Moody

MONTHLY

**He is not here:
for he is risen,
as he said.**

—Matthew 28:6



"Lord, what wilt thou have me to do?"

April, 1960

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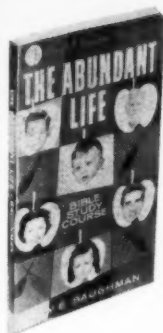
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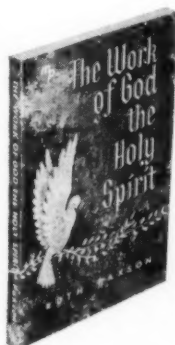
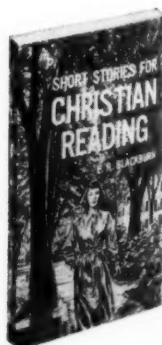
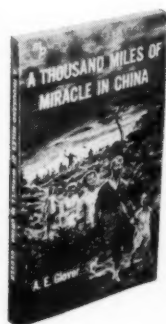
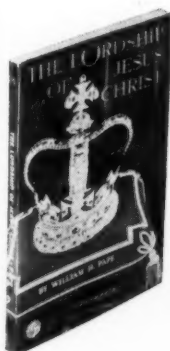
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This Month

We place this Easter issue in your hands, conscious of the fact that we ourselves have been blessed by considering again the truths recalled by this very meaningful season. It is our hope that a similar experience awaits you as you read through these pages.

FOUR ARTICLES and features in this issue



Zodhiates

combine to present something of the wonder and meaning of the cross and resurrection. One unique article, we believe you will agree, is "At the Garden Tomb" by Dr. William W. Orr, pastor, Bible teacher and evangelist. Dr. Orr takes you to the Garden Tomb, inviting you in this year of pressure and need to re-live the events of that first Easter morning.

SPIRO S ZODHIATES, General Secretary of the American Mission to Greeks, Inc., considers the legacy of the resurrection in "Resurrection Life for All?" This article is an excellent example of how a thorough knowledge of the Greek helps in opening up the riches of the Scriptures.

TWO OTHER ARTICLES on related themes should not be missed. Dr.

A. Dale Ihrie, minister of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., writes on the message of the cross. And Dr. J. C. Macaulay, writer of MOODY MONTHLY's Sunday School Lesson expositions, answers teenagers' questions on the resurrection in the YOUTH SUPPLEMENT.



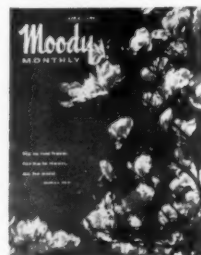
Ihrie

THESE, OF COURSE, are just the seasonal highlights of the issue. We think you'll enjoy the article on church extension, the documented study of why some homes turn out Christian young people and the real life story of a family that found a mission field on the edge of their home town.

FINALLY, YOU MAY WANT to know whether the events in "When Eternity Came Down" really happened. The answer is, "Yes, they did." We hope this story and the issue as a whole will bring similar blessing to you also at this Easter season.

THE COVER

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Moody Monthly

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

Volume 60, No. 8

April, 1960

articles

- AT THE GARDEN TOMB, *William W. Orr* • 13
 RESURRECTION LIFE FOR ALL?, *Spiros Zodhiates* • 15
 OPERATION CHURCH EXTENSION, *Neil Winegarden* • 40
 HOMES THAT MAKE CHRISTIANS, *Ruth C. Clark* • 25
 THE MESSAGE OF THE CROSS, *A. Dale Ihrie* • 37
 POSTMARK: PATMOS, *Philip R. Newell* • 63
 MISSIONARY JOURNEY TO THE EDGE OF TOWN, *Allegra McBirney* • 74

features

- WHEN ETERNITY CAME DOWN, *G. A. Kuzelmann* • 18
 DON'T BLAME THE SUNDAY SCHOOL, *Eleanor Weeks* • 40
 A SEPARATE CHURCH FOR CHILDREN?, *Bernice Carlson Flynn* • 42
 BIBLE TREE PLANTER, Puzzle, *Marion Ullmark* • 62
 WHEN CHRISTIANS GIVE, *Vaughn A. Doxey* • 72

departments

- OUR MOODY READERS • 4
 REPORT • 6
 EDITORIALS • 11
 IN THE STUDY • 31
 OFF THE RECORD • 35
 IDEA NOTEBOOK • 43
 MOODY MONTHLY, JR. • 50
 SUNDAY SCHOOL LESSONS • 54
 NEW BOOKS • 66
 THE LAST WORD • 92

youth supplement

- WE'RE NOT SCARED TO WITNESS ANYMORE, *Douglas Stave* • 81
 THIS IS MY PROBLEM • 84
 THE BOOK AND THE STAKE, *Faith Coxe Bailey* • 85
 HOW DO WE KNOW CHRIST AROSE? • 86
 'TWEEN TEENS • 89
 GUARANTEED FOR LIFE, *Anthony C. Capon* • 90

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 Published on the 25th of the month preceding date of issue at Mount Morris, Ill., by the Moody Bible Institute of Chicago. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; evangelical and evangelistic; uplifting for the faith delivered once for all to the saints. Address: **Moody Monthly**, 820 North La Salle Street, Chicago 10, Ill.

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Our Moody Readers

Koreans in Japan

... the quote from You Chan Yang, Korean Ambassador to Washington, taken from his "appeal to halt deportation of Korean nationals from Japan to 'Communist slavery' in North Korea," on page 11 (Jan.).

It is contrary to fact to assert that "Six hundred thousand Korean nationals, now resident in Japan, over 90 per cent of whom came from South Korea, are being deported to North Korea." While this is the approximate number of the present Korean population, a small percentage only have requested repatriation to North Korea. This they had a right to do and Japan would have serious difficulty in the United Nations if she opposed such repatriation. ... The vast majority of the Koreans in Japan wish to remain here and are being permitted to do so.

In the second place, it is not in accordance with the facts to assert that the Koreans now in residence in Japan "were originally seized by the Japanese prior to World War II, for the most part, and were forcibly taken to Japan to serve in the armed forces or war factories." ...

The pre-war Korean population was made up of students and laborers who came to Japan to "find better opportunities for work in the fast-going industries," with many more coming to Japan in the war years "to work in the mines and heavy industries. After the war, when the 2,500,000 Koreans in Japan were given the opportunity to return to Korea, all but about 700,000 of them left Japan."—Gordon K. Chapman, Missionary of the United Presbyterian Church, Tokyo, Japan

The Church and Her Need

With much interest, I've just read [Feb.] the articles on "The State of the Church." The reasons given for the lack of true spirituality are well and good. But a very distressing feature is omitted—that of Christians lying about other Christians who are "sound in the faith"; believing the lies without making any effort to learn the facts; even worse, when the truth is told them, they still believe the lie. How can there possibly be any real spiritual growth in the Christian church?—Mrs. Harry T. Willcox, Newark, N.J.

I do not feel that MOODY MONTHLY should print comments that insult the Fundamentalist position. I refer to Billy Graham's statement, "... of lay movements across the nation that are sick and tired of anemic, watered-down liberalism on the one hand and fighting, bickering, powerless fundamentalism on the other.

These laymen are beginning to realize that both fundamentalism and liberalism fail to live what they so loudly proclaim."

Actually, Graham says about what Dr. David Otis Fuller says, but Fuller comments on our weaknesses as a Fundamentalist himself, and the criticism therefore comes from within our ranks. —Rev. John R. Wood, Ecorse, Mich.

Hit the Nail

Congratulations! You really hit the nail squarely on the head. I have reference to the article, "We Were TV Addicts" by J. Franklin Hall, in the November issue. It really describes the malady very aptly and gives the only possible solution for its control: self discipline.—Rev. Paul W. Loucks, Walkerton, Ind.

Standards

Why do we have to have the Christian fiction that we have these days? In the middle of a marvelous issue (February) we had to have a story like "Company Dinner."

In the following article Dr. Appelman wrote:

"This, rather, be your standard, America! The sign of the Cross, the burden of the Cross, the offense of the Cross, the bearing of the Cross, the marks of the Cross, the preaching of the Cross! Not the fine home, not the large bank account, not the grand income, not the big business, not the applause of men, but the Cross is the emblem of true Christian living."

His entire article rightly repudiated the preceding Christian fiction... I can't see why we have to have Christian fiction creeping in or taking over our Christian magazines and Sunday school papers and other Christian literature.—Edward Erlandson, pastor, Acme, Mich.

January was the best ever—especially the article, "The Shovel." I read it in tears. I wish every Christian worker could read it. Let us have more of the same.—Mr. and Mrs. Elmer M. Martin, New Holland, Pa.

I think ["The Shovel"] was just wonderful. We have too many leaders who have never had a chance to mix with those of the world.—Ralph Batten, Muskegon, Mich.

A Helpful Course

How much blessing your magazine has been to me in the last thirty years, the [recent] lessons on "A Holy Life and How to Live It" especially. I read them over and over. I have been passing the magazine on to my neighbors, but it seems as if I just cannot give this one

Moody Monthly

up.—Mrs. B. W. Ace, Ouaquaga, N.Y.

I surely have received a blessing from this lesson. Thank you so very much.—Mae Edwards, Erwin, Tenn.

I have read Lesson 4 time and time again. I work in a very trying situation and this course has been an answer to prayer . . . a "stepping stone" in my Christian life.—Esther Olmstead, Avon, Ill.

I hope MOODY MONTHLY continues to carry such courses.—Mrs. George E. Fusco, Silver Spring, Md.

After the Christmas Program

Just a few lines to thank you for the wonderful Christmas programs that you have published in your MOODY MONTHLY the last number of years. They have been a real help and blessing to all our people.

This year we have used "Pathways to Christmas." This program we gave last night at our church, and many have said that it was the best they had ever seen, and I can truly say that it was the best we have ever used.—R. G. Chisholm, Pastor, Clear Lake Baptist Church, Gibbon, Minn.

For four years I have used the MOODY MONTHLY Christmas programs. Mrs. Trimmer has done a terrific job in getting a well balanced program with a good gospel message. Each year we have been able to add to or omit sections, thus suiting the needs of our departments.—Lillian Ironside Koppin, Indianapolis, Ind.

We used the "Painless Christmas Pageant" idea [September, 1959] and it was a huge success. In October and November we took some outdoor colored slides. Later we finished with indoor ones. There were sixty in all.

Talents were discovered and used that were a blessing to all. We tried to use at least one child from each family represented at church. The tape recorder was loaned by a local TV station. Another church wanted to see our pageant and gave us an offering that covered the cost of films. Thank you for such a worthwhile idea.—Lois C. Scherbaum (S.S. Supt.), S. Londonderry, Vt.

Readers' Choice

Please convey my sincere thanks to Tedd Seelye for his splendid article, "The Power of One." It is good to know that we still have men who believe in the power of witnessing.—N. Ralph Cameron, Pittsburgh, Pa.

"The Decline and Fall of American Ideals" [February] would make an excellent tract.—Harry B. Constantine, Daytona Beach, Fla.

April, 1960

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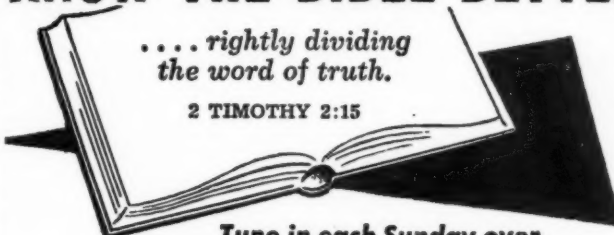
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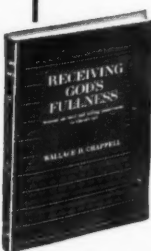
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WALLACE D. CHAPPELL began his ministry on the Noli-chuckey Circuit, Chuckey, Tennessee. He is currently minister of The Buchanan Street Methodist Church in Nashville, Tennessee.

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report

The month's WORLDWIDE NEWS in brief

WHILE THE U.S. PRESS continues to look askance at Cuba's Fidel Castro, at least one missionary observer takes a less critical view and sees the present as a time of opportunity for evangelical missions. He is Sidney Correll, director of United World Mission.

Back from a personal inspection trip to Cuba, Mr. Correll said: "It is my opinion that: (1) the evangelical churches in Cuba are solidly behind the revolution; (2) No special preferential treatment is being given to any church (all are being recognized as equal . . .); (3) the adverse propaganda in the U.S. about Castro is not fair and (4) this is the hour that we should strike hard."

REPUDIATE AIR FORCE MANUAL CHARGE OF COMMUNISM

A U.S. Air Force training manual which charges that Communism has infiltrated many U.S. churches has been officially repudiated by the Air Force and banned from use.

The manual which had been issued by the training command headquarters of the Continental Air Command at Lackland Air Force Base, Tex., charged among other things that "thirty (persons involved in the preparation of the Revised Standard Version of the Bible) had been affiliated with pro-Communist fronts, projects and publications."

Another Air Force manual is also under fire for teaching enlisted men how to perform "menial household tasks" and how to mix and serve drinks at parties.

DR. MOON BEGINS TWO-YEAR PHOTOGRAPHIC EXPEDITION

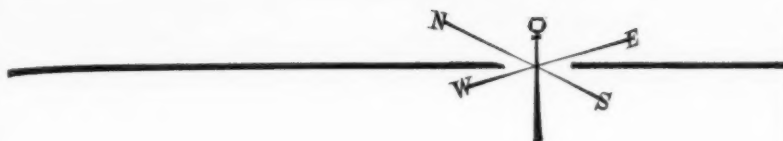
A two-year, round-the-world photographic expedition has been launched by Dr. Irwin A. Moon and Dr. George E. Speake to gather material for several new Moody Institute of Science films. Dr. Moon and Dr. Speake, both of whom are pilots, will fly a twin-engine plane.

The first leg of the trip, a six-week swing through Mexico, is already underway, following dedication of a Beechcraft Twin Bonanza aircraft at Santa Monica airport. This part of the tour is designed to serve as a "shake-down" of equipment and techniques. Robert Miller, film production manager of MIS, is a third member of the party on this first leg.

BEGIN FILM TAKING TOUR: Dr. Irwin A. Moon, center, with associates, checks chart before beginning first leg of a two-year tour. Object: to get material for new MIS film productions.



Moody Monthly



Following the trip to Mexico, a longer loop through South America is planned. Later, after a flight across the North Atlantic, the two men plan visits to Europe, Africa, the Orient, Australia, New Zealand and New Guinea.

A special objective is the preparation of an MIS missionary film. "While thrilling fragments of the missionary story have been told," says Moon, "the over-all, world-wide story of missions has never been shared with the American public. In view of Moody Bible Institute's role in training workers for the foreign field, we feel a special responsibility for presenting a visual report on this 'big picture.'" Also in view are a science film and another on ancient civilizations.

CHURCH BROADCASTERS WARNED AGAINST TV TACTICS

Dr. Oswald C. J. Hoffman, speaker on the International Lutheran Hour brought a stern warning to convention delegates of the National Religious Broadcasters. At the group's 17th annual meeting in Washington, D.C., in January, Dr. Hoffman said that churches are in the position of sponsors of programs, and they must not fall prey to the same things that other sponsors have done. The programs of the church must be on the level, and the church must not try to disguise itself when it goes on television, but must proclaim itself and its message in a straightforward manner.

Other speakers included Harold E. Fellows, president of the National Association of Broadcasters and John C. Doerfer, chairman of the Federal Communications Commission.

EVANGELICAL PRESS ASSOCIATION MAKES ANNUAL AWARD

Christian journalists meeting at Minneapolis in January chose *Youth for Christ* magazine as the Evangelical Press Association's 1959 Periodical of the Year. *Eternity* magazine won the award in the general category.

Other winners announced at the EPA convention include the *Pentecostal Evangel*, denominational publication group, *Sunday School Counselor* in the Sunday school field, *Missionary Tidings* in the missionary magazine field and *My Chum* in the youth magazine group.

FOR CHRISTIAN SERVICE: Congressman Walter Judd, left, presents the Minneapolis CBMC's first Distinguished Service Award to Willmar Thorkelson, *Minneapolis Star and Tribune*.



April, 1960



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CBMC LAYMAN AWARD

Christian service in the community was recently highlighted in Minneapolis, Minn., where the city's Christian Business Men's Committee recently made its first annual Distinguished Service Award to Willmar Thorkelson, religious reporter for the *Minneapolis Star and Tribune*.

The award was presented January 27 by Congressman Walter Judd, guest speaker, at the CBMC's Wednesday luncheon. Thorkelson received a plaque and a tie clasp engraved with the letters, "C.S.," for Christian service.

Largest CBMC chapter in the world, the Minneapolis group also makes a Pastor of the Year award, sponsors the Hospitality House Christian Center and carries on a Christian child placement agency.

BIBLE MEMORY ASSOCIATION

A total of 15,542 children, young people and adults are enrolled in the Bible Memory Association's seventeenth annual Bible Memorization Contest, according to director Dr. N. A. Woychuk. Participants are from every state, every Canadian province and from fifteen foreign countries.

Each person enrolled memorizes selected Scripture passages each week for from twelve to fifteen weeks. Beginners learn from two to six verses a week; young people learn approximately thirteen verses a week and adults memorize seven verses weekly.

Verses are recited to some 2,500 adults who serve as hearers. Rewards for memory work may be books, plaques or games with a week in camp as the top award which can be received by each contestant.

FOR REGULAR ATTENDANCE

Who go to church more often—those who live far away or those who live near by? According to a Lutheran survey, the farthest are the most faithful.

Four Lutheran groups studied about 1,000 congregations. Results showed that churches in which more than half of the members lived five or more miles from the church reported a higher average attendance than congregations with over half of the members living within walking distance.

ADVANCE

Southern Baptists were scheduled to open a teletypewriter network in March. It is believed to be the first leased wire communications system owned by a religious denomination. The system will connect Southern Baptist offices and publications in 19 cities.

Youth for Christ has launched a Portuguese edition of its *Youth for Christ* magazine. The new magazine, titled *Vida*, meaning "life," is edited by Clovis Salviano, an experienced Christian journalist.

FOREIGN

Israel—Israeli archeologists found two more fragments of ancient biblical scrolls in caves near the Dead Sea. Expedition leader Dr. Yohanan Aharoni said the fragments are about as old as the Dead Sea scrolls found thirteen years ago in land which now belongs to Jordan. He also indicated that more scrolls may be near by.

Philippines—It still costs something to be a Christian in some parts of the world. The newly-elected Moslem governor of Sulu province has asked Christians holding non-civil service government jobs to submit their resignations. The governor said that he wanted a free hand in re-organizing the provincial government, but gave assurance that "badly needed" Christians would be retained.

RADIO

A new missionary radio station began broadcasting in Okinawa early this year.

NAMES IN THE NEWS

• **JOSEPH T. BAYLY**, editor of *His* magazine, was elected president of the Evangelical Press Association at that group's convention in Minneapolis in January.

• **HERBERT LOCKYER, JR.**, was named Alumnus of the Year at Moody Bible Institute. Mr. Lockyer has been the Institute alumni secretary for twelve years.

• **R. S. BEAL**, pastor of the First Baptist Church of Tuscon, Ariz., has completed 42 years with his church. During his ministry the church grew from a handful of people to one of the largest Protestant churches in the Southwest.

• **RAMSEY POLLARD**, president of the Southern Baptist Convention, has accepted a call to the pastorate of Bellevue Baptist Church in Memphis, Tenn. He succeeds Dr. Robert G. Lee.

KSDX, the 12th Asian station of the Far East Broadcast Company, will feature Japanese language programs for the Ryukyuan population of Okinawa.

Moody Bible Institute will broadcast by FM this spring in the Chicago area. As soon as installation and performance tests have been completed, a new station will operate on a frequency of 90.1 megacycles, channel 211.

BULLETIN BOARD

NATIONAL RELIGIOUS BROADCASTERS will hold a regional meeting, April 26, 27, 28 at Moody Bible Institute in Chicago.

NATIONAL FAMILY WEEK, May 1-8, will emphasize the importance of the entire family at Sunday school and church. Theme: "Vote for Sunday School."

THE NATIONAL ASSOCIATION OF EVANGELICALS will convene in Chicago, April 26-29.

BRIEFS

Shortened: The length of future Billy Graham crusades. Graham says that longer crusades are taking too much out of him physically and that crusades in the future will probably last from seven to eleven days.

Announced: A new kind of Sunday school in Russia. Moscow radio describes it as a Sunday school of atheistic knowledge featuring courses by leading scientists.

Discovered: The body of missionary pilot Albert J. Lewis and his plane on a mountain in the wilds of New Guinea. Lewis vanished in April, 1955, while flying supplies into Netherlands New Guinea.

Warned: The Roman Catholic church—that they are losing Latin America and with it practically one-half the Catholics in the world. Rev. Roger Vekemans, Catholic priest and sociology professor in Chile says that the cause of defection is just plain secularism.

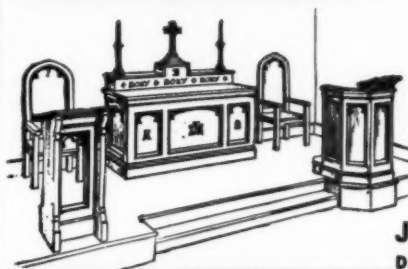
Celebrated: This year by four Bible societies in the U.S.—their 150th anniversary. They are the Connecticut, the Massachusetts, the Maine and the New York Bible societies.

Extended: To other crowded areas of New York City—a crash program of Scripture distribution by the New York Bible Society. In eight days, thirty workers gave out 15,000 Bibles, New Testaments and Scripture portions in English, Spanish and Italian.

Announced: By Francis Cardinal Spellman, Archbishop of New York, a 10-volume Junior Catholic Encyclopedia to be published by McGraw-Hill in cooperation with the Archdiocese of New York.

April, 1960

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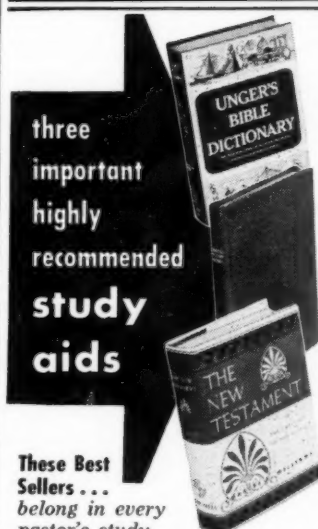
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EDITORIALS

Remember the Resurrection

"Remember," writes the apostle Paul, "that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. 2:8).

Why should pastors and Sunday school teachers, businessmen and laborers, housewives, secretaries and Christians in every walk of life remember the resurrection? Even a few brief answers from the Scriptures may make observance of the Easter season more meaningful.

Why remember?

Because salvation through faith in Christ means life with Him. "If we be dead with him, we shall also live with him."

Because by His resurrection He fulfilled the Scriptures. The empty tomb became final, indisputable proof that He is indeed the Son of God.

Because His resurrection is evidence of a completed, accepted work in bearing our sins. "If Christ be not raised . . . ye are yet in your sins."

Because we need His present ministry. A risen High Priest, He ever lives to make intercession for us.

Because our inner life today depends on His. "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Because He Himself linked His resurrection and return to heaven with the coming of the Holy Spirit. Herein lies our hope of effectiveness in witnessing, preaching and all Christian work. "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

And what of the man or woman who has not yet sought Christ as Saviour? The word for him is the most solemn of all, a reminder of sure and certain judgment. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

(For Bible documentation see II Timothy 2:11; Romans 1:4; Acts 13:33; I Corinthians 15:17-19; Hebrews 7:25; Galatians 2:20; John 16:7; Acts 17:31.)

God Is in This Place

No one can have looked on the Christian scene in the past dozen years or so without realizing to some extent the mushrooming emphasis on personal experience in religion. That people do believe in God, the great majority of them, has been demonstrated in one survey after another. That is, they believe in a God.

But they seem, more and more, to want to believe, not in a God of the universe only, but a God who is interested in their personal affairs, One who makes an immediate impact on their lives. Some people look to God for bodily health, some for material success. Some look to Him for some kind of mystical joy, others for release from guilt feelings, a sense of inferiority, or some other spiritual need pointed up by today's psychology.

Most have one thing in common, however. They are searching for a God of the immediate present, One who somehow comes to them and ministers to them in their dire need.

To put it more simply, what people want is an experience of God as well as (or instead of) a doctrine. And if driven to a choice between the two, they will choose the experience and let the doctrine go.

Where does Christian orthodoxy stand in such a situation? Is it true that here, too, one must choose between doctrine and experience? Are the two concepts contradictory? Are they mutually exclusive? Is this an either/or proposition? Or do doctrine and experience in the historic Christian faith correlate, integrate and even demand each other?

One does not have to look very far in the Word of God to find an answer. In the Old Testament God is set forth as One who comes personally into our situation, who knows us and whom we can know. He is sympathetic with our predicament, loves us and is willing to communicate Himself to us. Adam, Moses, Abraham, Jacob, David—all of them testify in the written record that Jehovah is a God of personal experience. "Surely, God is in this place," Jacob said, and the psalmist repeats, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear . . ."

Likewise in the Gospels, which concern the life and ministry of God's Son, our Lord Jesus, it is plain to see that He desired, even yearned, to identify Himself with human frailty and sorrow even to becoming "sin" for us, at the cost of His own life. This is the God of the Bible.

On the other hand, it is only fair to ask, could any religious experience be considered valid that was unregulated by God's own objective standard or discipline? Surely, that way lies confusion and delusion. It is a way altogether unworthy of our trust. Unrestrained and undisciplined religious experience of the wildest and even vilest sort may be found among the most benighted peoples of the world. But our God is a God of order.

Our God has given us that standard, that discipline, that objective criterion, in His own Word and in the doctrines revealed therein. Any so-called Christian experience that ignores or negates that Word is invalidated as a matter of course.

But what shall we say of an allegiance to Christian doctrine, however true to the Word, that does not issue in Christian experience? Only this, that Christianity is more than a word, more than a subscription, however tenacious, to revealed tenets. It is a life, an experience. One cannot adhere to the Letter and forsake the One of whom the Letter speaks. "Ye search the Scriptures," said Jesus, "because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come unto me, that ye might have life" (John 5:39, 40 ASV).

Cashing In on the Bible

And now there is to be a fifteen-million dollar Bible Storyland to attract West Coast pleasure seekers. This new amusement park is scheduled to open—note the date—on Easter Sunday of next year.

"Bible Storyland is not going to offend the sensibilities of any faith," says Comedian Jack Haley, one of the venture's financial backers. But *Time* magazine, reporting the project in its "Show Business" department, obviously writes with tongue in cheek.

" . . . a Biblical version of Disneyland that should render much coin unto Caesar," the account observes. "A dark journey through the thoracic cavity of Jonah's whale will end up in a wild slide down the monster's tongue . . . One of the gayer rides will take paid customers to heaven—in a gold litter drawn by a team of cherubs."

This latest flamboyant exploitation of the Bible, while new in approach, is far from new in principle. Authors, composers, movie producers and gadgeteers have long cashed in on the public's general knowledge of the Bible, its story quality, its detailing of human sins and failures.

No doubt Bible Storyland will be a huge success. And those responsible will not care greatly if it seems to equate the stories of Scripture with those of Mother Goose and Donald Duck. The fact remains, however, that those who keep the turnstiles moving, and the country as a whole, will be the poorer for dealing lightly with God's revelation.

What's Wrong with the Beats?

Beatniks are getting a lot of attention these days. One writer gives a penetrating and devastating survey of the movement in a recent issue of *The Saturday Review*. His opinion is that it is on its way out, that it has breathed its last and is waiting only to be buried.

This is a pretty complacent view of the situation, it seems to us. For it ignores the attitude which motivated the movement in the first place. Whatever one's opinion of the beat's philosophy—or non-philosophy—there is a sense, from the Christian point of view, in which he is not so wrong, after all. In fact, he may be a very discerning chap!

Now, before anyone accuses us of being in sympathy with unkempt beards, uncut hair and slovenly dress, let alone the twisted thought and inscrutable vocabulary, let us assure our readers that we are not about to become candidates for the order. Nor are we in agreement with the beat in his refusal to conform to the mores of life and society.

We do believe, however, that these beatnik phenomena are evidences of a deeper rebellion, an intuitive sense that things are not right as they are. We are in great sympathy with the view that life and the world, for a very good reason, do not make sense. That is just what God tells us in His Word.

The whole world is lying in the lap of the evil one, God says. This evil one brings his influence to bear upon every phase of human existence. He is a usurper over God's creation. He is the prince of this world.

The Scriptures say that man himself is a rebel, blind, helpless, and spiritually dead in trespasses and sins. Moreover, he is utterly without hope and without God in the world.

The Scriptures also affirm that as time goes on, evil men will become worse and worse, and that this condition will continue till the day Christ returns to set up His Kingdom and restore peace and harmony to this

disordered universe. It is then, and then only, according to Scripture, that life and the world will make sense.

So the beat is not far wrong. His fault, it seems to us, is not so much in his estimate of things as they are, but in what he does about them. Many a Christian today felt much the same way before he found the answer to life's riddle in the Book of God. But while he muddled over the apparent purposelessness and hopelessness of existence he "happened" upon God's Revelation. Then he realized that life was a bigger story than he had ever dreamed, that what he needed was God. And suddenly the whole thing made sense!

The beat too can find his way out of the maze. He needs only to read believingly the Word God has given him. We hope that at least one beat, reading these words, will get as far as that with his problem.

The Focused Life

No one ever thought that Charles E. Stillings, a railroad worker, would ever become a philanthropist. His first job paid \$5.60 a week. Later, as foreman of the New Haven Railroad's power plant at Cos Cob, near Stamford, Conn., his weekly earnings never reached the \$100 mark. But he had one overpowering purpose: to leave a scholarship fund as a memorial to his father.

The years went by. Stillings' purpose remained unchanged. A bachelor, he lived in a shabby hotel room—worked, saved, invested.

Last February the University of New Hampshire announced that Stillings, now 81, had deposited the largest gift ever received from a New Hampshire alumnus—\$228,000. Simultaneously it was learned that the retired railroadman is now worth some \$500,000, virtually all of which will go to the university.

Such is the power of a focused life, whether for good or evil or the various shades between. The apostle Paul stresses this as he writes, "This one thing I do" (Phil. 3:13). And then (in the more familiar language of the Berkeley version) he adds: "I push on to the goal for the prize of God's heavenly call in Christ Jesus."

Look at the lives which have had impact—and are having impact today: they are one-purpose lives. How much more those lives accomplish when centered in Jesus Christ!

There is no limit to what God can do with the single-minded life. This is the principle that gripped D. L. Moody when he heard that now famous statement: "The world has yet to see what God will do with and for and through and in and by the man who is fully and wholly consecrated to Him."

Coming Next Month . . . Special Prophecy Issue

EIGHTEEN months ago, when MOODY MONTHLY last published a prophecy issue, the entire printing was sold out within two weeks and a reprint was necessary. Now another Special Prophecy Issue is on the way, complete with outstanding articles, charts and pictures. Highlights include articles on such subjects as the imminence of the rapture, prophecy and the minister, the historic role of Jerusalem, trends in prophetic fulfillment, the man of sin and the future role of Israel. Watch for this prophecy issue in May.

By William W. Orr

AT THE GARDEN TOMB



*Standing on the spot where
humanity's course was forever
altered, one could speak only of
what had actually happened*

WE had just finished supper at our Jerusalem hotel when the phone rang, and I was told the call was for me. It was Mr. Motter, the kind and reverent warden of the garden tomb, inquiring if I would be so kind as to give the message at the Easter Sunrise Service. My heart skipped a beat. Why, it would be one of the greatest privileges of my life. I answered that as God gave me grace I would do my best.

What would I say? The occasion overwhelmed me. There in the place where God had exhibited His most mighty power, where the Father vindicated for time and eternity the life and death of His beloved Son, where sin and death had been forever vanquished, I was privileged to be a messenger of the Lord.

♦ ONLY days before, our party had left Damascus and driven south on the far side of the Jordan River to Amman, capital city of the Hashimite kingdom of Jordan. From there we turned westward, skirting the north shore of the Dead Sea, crossing the Jordan, and passing modern and ancient Jericho. Following the Jericho road we made our way to the city of the great King, where, travel-weary, we went to our rooms for the night.

The next morning, refreshed from a good night's rest, we went out to see for ourselves the sacred spots associated with our Lord's ministry. Our hotel was just a short distance from the garden tomb and within easy walking distance of many places of intense interest to the student of Scripture.

The garden tomb—often associated with General "Chinese" Gordon, a British Colonial Officer of the past century—is not the traditional one located within the city walls. General Gordon, an earnest student of the Bible, became dissatisfied with the traditional tomb site and prayerfully sought for a spot more in keeping with the biblical record.

There were several important requisites to be borne in mind. The tomb must be without the city walls, yet "nigh" to the city. It must be hewn out of rock and one which a rich man might prepare for himself and his family. There should be evidences that it had been in a garden or a semi-public place. Most of all, it should be located close to the place of public execution, which in the time of our Lord was graphically called Golgotha, or "the place of a skull."

The garden tomb seemed to meet effortlessly all these requirements. It had been cut out from the face of a limestone cliff. There was one door and one window. Inside it measured about twelve by fifteen feet with a height slightly more than seven feet. There were places provided for three bodies. In case of necessity, a surrounding ledge could provide support for additional crypts. Actually, the tomb had never been fully completed.

We entered the tomb with heart-quicken expectation. Was this really the place of our Lord's burial? Were General Gordon, Sir Charles Marston and many other competent and godly examiners correct in their steadfast conviction that this was indeed the spot?

Mental processes are often difficult to analyze. Like all Bible students, we had formed a mental image of what the tomb area should be like, the result of years of teaching and preaching the resurrection story. We had come to feel a certain necessary inter-relation of places, things and events.

Now we were here. Did the tomb fit our heart-picture? Did all the details check? Were there any serious obstructions to the acceptability of this spot? Our hearts and our minds seemed to answer "no." We looked and believed. Then we knelt and prayed.

♦ EASTER morning came, and seats for visitors were placed up the slight incline away from the tomb's opening. Nearly a thousand people from many lands had assembled. Songs of the resurrection were sung. A choir of blind children sang sweetly. Then Mr. Motter, the warden, told of the garden's history, and it was my turn to speak.

There was just one message to tell. I was standing on the very spot where the course of humanity had been forever

*How wonderful were the events of that morning long ago! And
how inadequate was the power of words to describe them!*

altered. From this place Christ had walked forth to give new hope to a world lost in sin and condemnation. It was no time for sermonizing. I would only speak of what had actually happened.

Right here, the body of our Lord could have been prepared for burial. Close by, Joseph of Arimathea and Nicodemus could have wound the linen clothes about Him. A certain measure of privacy is assured them, for it is a garden. So they place the body in the nearly completed sepulchre, roll a great stone in front of the opening, and, heavy hearted, depart to their homes.

But the enemies of Christ have been made uneasy by the strange happenings that accompanied His death—the darkness, the earthquake, the rending of the rocks—and going to the Roman Governor the next day, they request that a military guard be placed about the tomb. Warily, Pilate accedes and offers in addition the seal of the Roman government. Soon the guard is mounted, the stone is sealed and the tomb is made militarily secure.

The Sabbath day passes into night, and just as the grey dawn begins to light the eastern sky there is a flash of heavenly glory. The soldiers, battle-hardened from many a rough campaign, are no match for the heavenly messenger. One look at the lightning-like brightness of the angel's face and they slump to the ground.

Majestically, the messenger goes to the ponderous stone and effortlessly moves it away from the entrance, in preparation for the witnesses who would come and see and believe. Then, as a

crowning gesture of authority, he sits upon the stone. Meanwhile, the guards come to life again and steal away into the city.

Over yonder from the city's still darkened streets three women come—in low tones talking of the Saviour's death. They bear in their hands a packet of spices to further anoint the Lord's body. Picking their way softly, they come within sight of the entrance to the tomb and find the stone rolled away. Who has done this? It could not have been the Lord's friends, for it was they who placed the body here. It must have been the work of enemies. Hastily they confer. Then one of them, Mary Magdalene, hurries back to the city to summon aid while the other two stay and watch.

Morning light begins to appear in the sky. The women become curious. Hesitatingly they come near to the entrance and look in. The angel who had frightened the soldiers and rolled away the stone is now seated inside the tomb. Gently he speaks to them, calming their excited hearts and telling them to go quickly and spread abroad the good news that Christ is risen.

♦ In the meantime, in the city, Mary has roused Peter and John, and they, fearing the worst, run to the tomb. John is the first to arrive. Coming from the right he stoops and peers in the window. What he sees stops him there. Peter, arriving a few seconds later, rushes impetuously in through the doorway, John following. Eyes straining and hearts beating wildly, the two of them examine the interior of the tomb.

John is the first to understand. The evidence to him is soundly convincing. There are the clothes, all wrapped around as though they still enclosed the body. All the convolutions are there. But, it can be easily seen from the neck opening, there is no body within! There is but one answer. *The Lord is supernaturally gone.*

Now they must hurry and tell the others. Off they go into the city through the nearby Damascus Gate.

Shortly after, Mary Magdalene arrives. She knows nothing of what has happened to the others. She remembers only the fear that gripped the heart at her first coming. She perceives that someone has rolled the stone away. That someone must have been an enemy. And the only reason she can think of is that they wanted to take the precious body and desecrate it. Her heart breaks with grief.

Coming to the entrance, she stoops down and looks in. To her tear-blurred eyes, the angels look like human beings. When they ask her why she is weeping she can only beseech them to tell her where the body has been thrown. Warily she turns, then, going a few steps out from the door, she casts herself down to weep uncontrollably.

Presently, she senses another Person behind her who, she reasons, must be the gardener. He asks the same question as to her weeping. Desperately she pleads with Him to tell her where the body has been cast, so that she may go and care for it.

Then her sorrow is turned into joy unspeakable as she hears the risen Christ speak her name. None other could say "Mary" in such a way. With a wild cry of joy she turns, throws herself to the ground at His feet, and clings to Him as though nothing in heaven and earth can ever take Him from her again. Tenderly our Lord tells her that she, like the others, must go and tell the glorious news that He lives again.

♦ How wonderful were the events of that resurrection morning! And how inadequate was the power of words to describe them! But joy bells were ringing in my heart as I stood not seven feet in front of the tomb where I believe my Lord once lay.

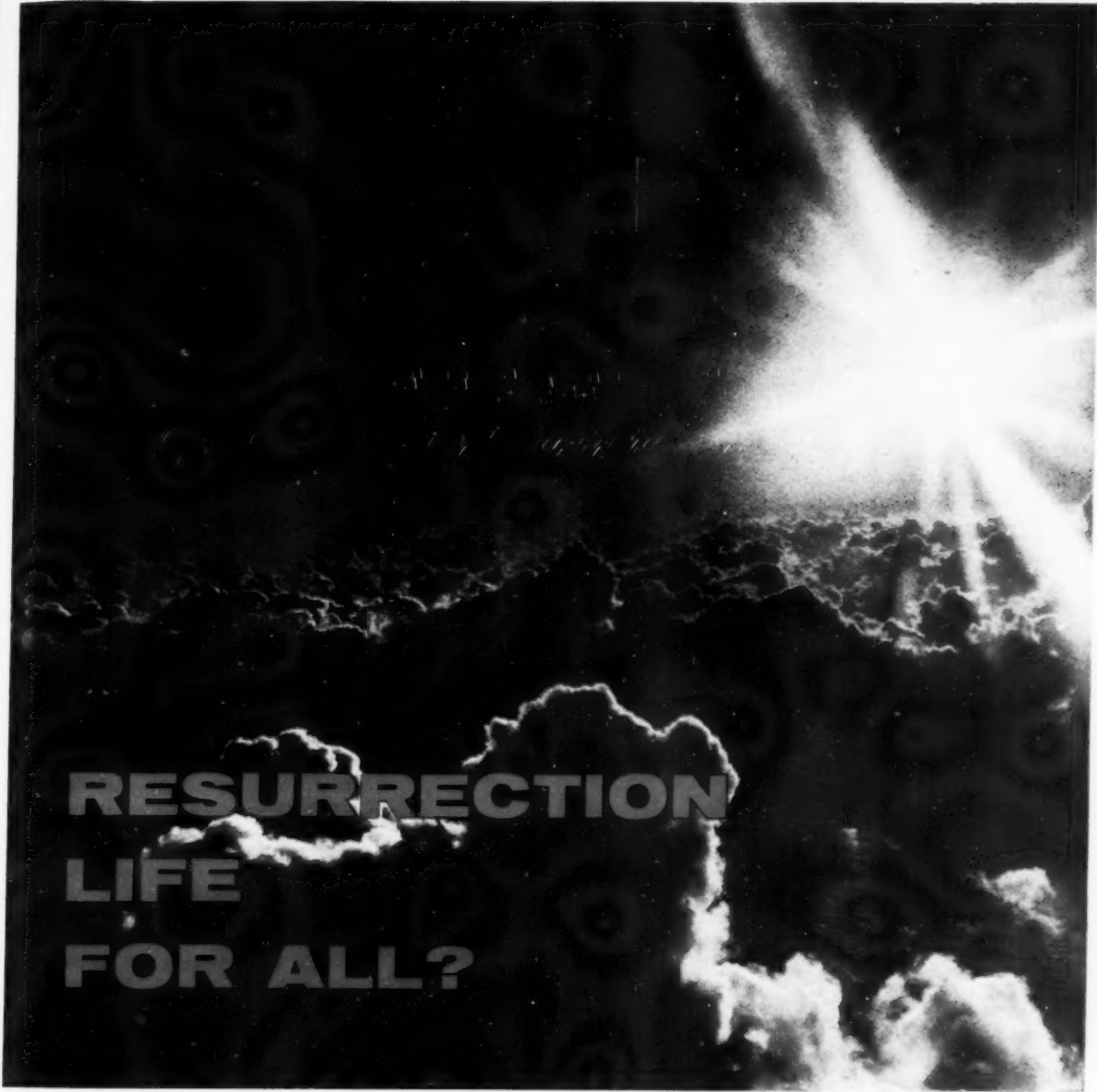
At the close of the message, and just before the prayer, I turned to look once more within the door of the tomb. The morning sunlight was streaming in and I could see into the farthest corner. And I thought to myself, *The tomb is still empty. And Christ still lives!* END

PROOF

KATHERINE L. RAMSDELL

How many times on the shifting sand
Of doubt have we taken a needless stand,
Burdened with a heavier weight of grief,
Wrapped in a cloak of disbelief?
Must we, too, see His nail prints, awed,
Before we cry, "My Lord . . . my God!"

Why should we need a stone removed,
Or an empty tomb . . . Christ's victory proved?
For never an Easter dawn returns
But this glorious truth more brightly burns:
We need not touch our Lord to know
His presence everywhere we go.



RESURRECTION LIFE FOR ALL?

By Spiros Zodhiates (ALL RIGHTS RESERVED)

THERE is a certain class of people who believe that everyone, regardless of what they have believed or done, will be restored to fellowship with God. They base this belief, to a great extent, on Paul's assertion, "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

Because this interpretation has such tremendous significance, and because it runs counter to other teachings of the Bible, we need to examine this verse carefully to see what it really does teach.

Obviously Paul is explaining here who these two representatives of the human

race are, of whom he has spoken briefly in the previous verse, "For since by man came death, by man came also the resurrection of the dead" (I Cor. 15:21). We judge from these verses that the one who brought death is Adam and the One who brought life is Christ. In the original Greek text the definite article appears before the two names in verse 22 as if to stress how well known they are: "the Adam . . . the Christ."

Literally translated, the verse reads: "For as in Adam all keep on dying, thus also in Christ all shall be made alive."

So there can be no mistaking the iden-

tity of the two again, Paul does not use the same prepositions in verse 22 as he does in verse 21. In verse 21, the preposition *dia* is used. It occurs twice, and is translated commonly "by, through, by means of," denotes the means by which something is accomplished. Adam is the cause of death and Christ is the cause of the resurrection of the dead.

The preposition used in verse 22 is different. It is the preposition *en* which again occurs twice, both in regard to Adam and in regard to Christ. Fundamentally, this preposition *en* means "in," and is correctly translated so 2,698



Garden of Gethsemane and Mount of Olives seen from Jerusalem's eastern wall.

Light of the World

RUTH GIBBS ZWALL

The feet that once were pierced now walk in heaven.
The heart so cruelly broken holds in love
The destiny of every son, forgiven.
The blessed voice, now silent, speaks above.

The hands that once were nailed are now preparing
The dwelling places promised for His own;
The perfect brow that knew the thorns is wearing
Another crown before the Father's throne.

Light of the world is Christ; that Light shall never
Extinguished be by man or Satan's snare.
Shine on, Light of the world, shine on forever;
Soon we shall see Thee in Thy glory there!

times in the New Testament. Although of all prepositions this is the one most commonly used, determining just what it means in each instance is not an easy task. We cannot generalize on its meaning. Always the context of words and thought must be taken into account.

What does it mean, then to be "in Adam" or to be "in Christ"? Simply stated, this preposition *en*, translated "in" in I Cor. 15:22, places a circle around Adam and another circle around Christ. They are opposites. One signifies death and the other life. Every one who is born into the world comes into the circle, or sphere, of Adam. Consequently, everyone dies whether he wants to or not. There is no choice. Adam's choice as the representative of our race spoiled it for us all.

But there is another circle, the one which Christ has drawn around Him. Included in this circle are those who by faith have stepped from the one sphere to the other. Thus, all of humanity stands in either of the two spheres, the sphere of Adam or the sphere of Christ.

♦ WE must be careful here. The "all" in Adam does not signify all humanity. Nor does the "all" in Christ signify all humanity. It is when both "all's" are added together that we come to a totality of the human race.

In Adam all are lost until, and unless, they cross over from the sphere of death into the sphere of life. On the other hand, though Christ died for all, that death is only made effective for individual ones who by exercising faith in Him are delivered and brought from the sphere of death into the sphere of life.

That is the meaning of I Timothy 4:10: "God . . . is the Saviour of all men, specially those that believe." And Jesus Christ in His high-priestly prayer (John 17:2) said, ". . . that he [referring to Himself] should give eternal life to as many as thou hast given him."

So we gather that the word translated "all" (*pantes*) does not mean a totality in the absolute sense, but of totality within absolute totality.

With this as a base, let us paraphrase these two phrases in I Corinthians 15:22: "Everyone who is in the sphere of Adam will go on dying; thus also everyone who is within the circle or sphere of Christ will be made alive."

Now we can see that in these two collective pronouns we do not have collectivity, but individuality *within* collectivity. How does everyone die? Individually. How is one made alive in Christ? Individually. So there is neither collective perdition, nor collective salvation. Everyone as an individual dies in his own sins and everyone who is saved is saved because of his own personal belief in Christ.

There is set before each man the way of life and the way of death, and each man chooses for himself which way he shall go

♦ CONSIDER this phrase again, "For as in Adam all keep on dying." The verb here (*apothneeskousin*) is in the frequentative or iterative present (A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, Doran, p. 827). This verb does not refer to the instantaneous act of dying, but to the continuous act of dying every moment. In other words, those who are within Adam's circle are in the continuous process of dying. And Paul is speaking here of what is going on in the lives of all who are within this circle of Adam, who are there because of Adam's original sin (see Rom. 5:12).

But Paul in I Corinthians 15:22 is not speaking of that entrance into the circle of Adam's influence, but of what is going on while they are there—they keep on dying. Every moment of their stay in that circle brings them closer to the final death—not to the physical death that spells the hope of a brighter day, but the death of doom and eternal perdition.

How terrible it must be while one is living to feel that he is moving inevitably toward this death. Yet the prospect of ultimate and eternal separation from God is inescapable as long as one stays within the circle of Adam. There is only one way not "to keep on dying" and that is to move on to the other circle and start living in Christ.

In speaking of the resurrection of the bodies of believers, Paul does not exclude the resurrection of the bodies of those who die in their sins. In this passage he is simply stressing the resurrection of believers without attempting to exhaust the subject of resurrection. Briefly stated, the resurrection of believers is a resurrection unto life, and the resurrection of unbelievers is a resurrection unto condemnation.

Of what death is he speaking when he says, "In Adam all keep on dying"? He primarily refers to those who died without accepting Jesus Christ as their Saviour. There they are in their graves. There is not now nor ever will be any hope for their salvation. What they sowed in life they will reap in death. They are keeping on dying even when they have closed their eyes and their hearts have stopped beating. In other words, those who once died in Adam spiritually and then died physically will continue in spiritual death.

For unbelievers, nevertheless, there will

be physical resurrection, as Christ told us in John 5: 28, 29. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

But after physical death, according to the Scripture, there can be no transfer from the circle of Adam to the circle of Christ. It is finished. What is done is

• • •

A PICTURE OF CHRIST

A Christian should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written, but the best life of Christ is His living biography, written out in the words and actions of His people. If we were what we profess to be, and what we should be, we would be pictures of Christ; yea, such striking likenesses of Him that the world would not have to hold us up by the hour together, and say, "Well, it seems somewhat a likeness": but they would, when they once beheld us, exclaim, "He has been with Jesus; he has been taught of Him; he is like Him; he has caught the very idea of the holy Man of Nazareth, and he works it out in his life and everyday actions."—Spurgeon

• • •

done and sealed. That is why we stress the necessity of salvation and acceptance of Christ in this life. When physical death strikes, there is no hope of bridging the gap between man and God. That gulf is fixed forever. For those who die in Adam there will be resurrection, but the separation between them and God will never cease. That is what Paul means by the words "keep on dying."

♦ WHAT then does the phrase, "in Christ all shall be made alive" mean? What

part of the believer's personality needs life? The body, naturally, for that is what lies in the grave. Giving life to the body means joining it with that which was separated from it at the time of physical death—the spirit. That rejoining, Paul says, takes place in an instant of time. And that is why the verb used here is not in the present indicative tense, as in the case of those in Adam, but in the punctiliar future tense. That is, it is an instantaneous act, not a progressive one. In an instant of time the spirits of those who are in Christ will be joined to their bodies, glorified, as Paul explains later in this chapter.

The verb translated, "shall be made alive," must not be understood to mean the spiritual life given to a person who during life left the circle of Adam to enter the circle of Christ. The believer in Christ who has died does not need such spiritual life, because he does not lose it—even in physical death. Spiritual life means the communion of the spirit of man with the Spirit of God, and those who are in Christ have this both in life and in death. Resurrection unto life, as we have said, means the joining of the spirit of man to his body. This is what Paul is trying to prove to the Corinthians and to us throughout I Corinthians 15.


♦ FINALLY let us note the voice of the two Greek verbs found in this verse . . . the one, "keep on dying," (*apothneeskousin*) and the other, "shall be made alive" (*zoo-poietheesontai*).

The first verb is in the active voice, signifying that man is responsible for his own death. He cannot blame God. Adam sinned, man fell, and man of his own choice continues to fall. He keeps on dying of his own volition. Therefore, he is responsible for his own destiny.

The voice of the second verb, "shall be made alive," is passive. This indicates that only through the power of someone else outside of ourselves can the act be accomplished. That is, we cannot make ourselves alive; we must be made alive by someone else, in this instance, by Christ.

Faith that is not placed in the right person is a vain and empty faith. Our decision to leave the circle of Adam and enter into the circle of Christ would be of no avail were it not for the attraction of Christ and His keeping us within the circle of His sacred influence and life.

END



when eternity came down

By G. A. Kunzelmann

THE last act of World War II had reached its awful climax. The front line along the river Oder, representing the last fortified barrier against the onslaught of the enemy, was broken through at several points, and strong Russian tank formations were pushing through the gaps. There were terrible battles going on all around—greater than any previously experienced.

In the Spreewald, a district of vast forests, lakes, rivers and bogs southeast of Berlin, several German divisions were hard pressed. Russian armor of all caliber attacked from every side. Bombs rained incessantly, and low-flying planes poured their roaring explosives into the forests where not only German troops but also tens of thousands of refugees—

men, women and children—had sought shelter.

This bloodshed continued for eleven days. The air was filled with the horror of death which brooded like a dark cloud over the Spreewald. Those who had escaped death lost their sense of time and space. Even we soldiers were not exempt from this stupor. All feelings, thoughts, and will power were burned out, like the terrain around us. What we felt was no more than a dull taste of soot, death and fearful loneliness.

I was lying in a sandy cavity among small shrubs. At my side a captain crouched—his "Ritterkreuz" decoration hanging from his buttonhole. Above us and all around us hell was raging. Now and then death came roaring through

the air but missed us, hitting the ground with a deafening detonation.

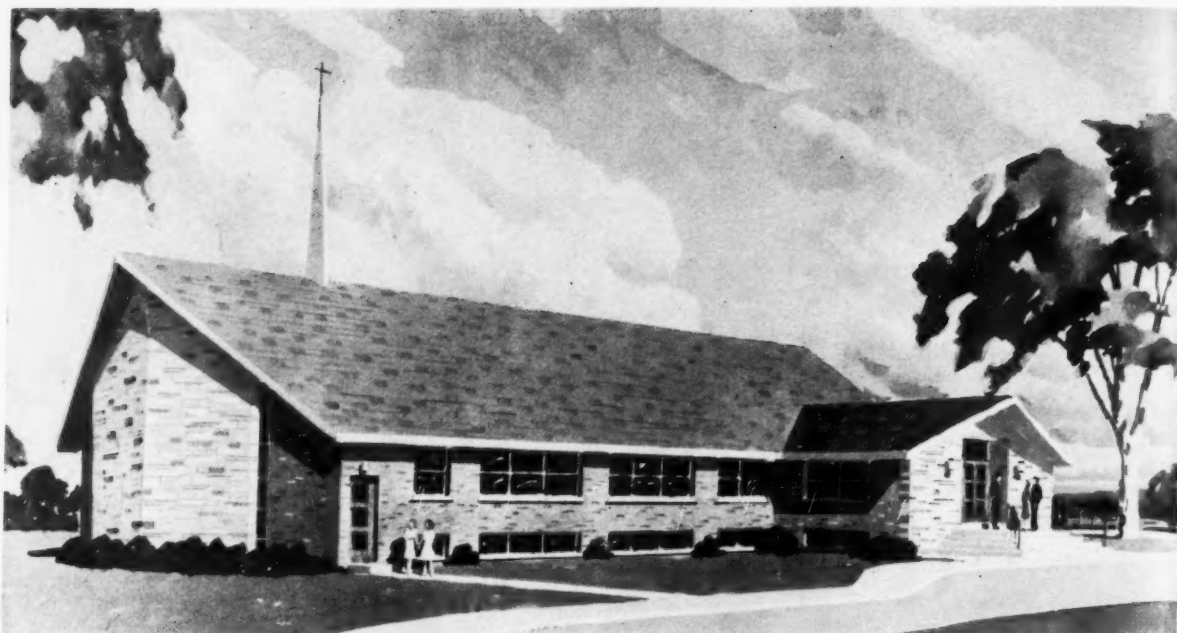
Yes, we were in the clutches of death—no mistake about it. And there was no running away from it. Had not each of us signed his own death sentence when we had put our signature under the written order of our *Fuehrer* a few weeks ago, forbidding any officer to capitulate or to be taken prisoner alive? For disobedience to this order not only the officer himself but all his family were to be put to death!

Was this a sacred order which thus condemned us to death? An order that trod underfoot every vestige of will power, thought and feeling, that only permitted one thing—death? How we had

[Continued on page 30]



What we felt was no more than a dull taste
of soot, death and fearful loneliness.



This new church is located in Mt. Prospect, Ill. This church began as a small Bible class in a neighbor's home.

By Neil Winegarden

OPERATION

THE young man talking with Dr. William McCarrell fingered his hat. The interview was over. This was no time for the most important question since his return from overseas military service three years ago. But still the question came.

"Charles, how would you like to pioneer a church extension program?"

If this was opportunity knocking, Charles Svoboda was stone deaf. What? Start some place from scratch? When he'd been hoping for a quiet, comfortable pastorate where he could settle down and preach the gospel?

Without waiting Svoboda answered, "It doesn't appeal to me at all."

But he wasn't as sure as he appeared. "I'll do the only fair thing, however," he amended. "I'll pray about it."

During the next few weeks as he prayed, the young ex-sergeant found his viewpoint changing—slowly but surely, surely, facing church extension would mean hard work. It would mean opposition, problems, probably some defeats. But wasn't he used to plugging where the going was tough? Four major military invasions in three years overseas hadn't been tea and sofa pillows. Why not a place in the front lines of spiritual service establishing new churches?

Thus Charles Svoboda faced the issues of service all over again. Once again he decided to enlist for duty—this time in

the Lord's front lines of gospel advance. Accordingly, when the Illinois Bible Church Mission was founded by twelve Bible church pastors in April, 1952, ex-sergeant Charles Svoboda was its first field director.

♦ SINCE then eight years have passed. Today, Svoboda is even more sure that church extension has been God's place for him and that God's hand of blessing has been on that work. During the eight years, thirteen organized Bible churches have been developed, and another has been reopened after seven years of spiritual silence. Of these churches, six are now in the middle of building programs involving some \$425,000.

Meanwhile, lives have been touched by the power of Christ. More than 125 have professed Christ as Saviour and Lord. And pastors have been recruited. In addition to those serving the newly formed churches, thirty-six have been brought to pastorless churches as a result of the extension work.

"This is God's doing," Svoboda says in the words of the psalmist, "and it is marvelous in our eyes."

Like many another pastor, the man whom God has used to bring about the story that follows often marvels at the way God led him into Christian service. The son of Czech-born parents, Charles was the oldest among the two girls and

three boys of the family. Svoboda's father died when Charles was quite young.

When Charles was eighteen, his mother came to know Christ through the ministry of Dr. McCarrell. Turning to Protestantism, she pleaded with her children to place their faith in Christ, too. Finally, in July of 1941, Charles and his wife attended a tent meeting in which evangelist Joe Morone was preaching. That night both he and his wife gave their hearts to Christ.

But he hesitated when confronted with the call to the ministry. He was interested in art and studied caricature cartooning for a year at the Chicago Academy of Fine Arts. Finally he responded to God's leading and entered Bible school in Grand Rapids, Mich. It was at this point that Dr. McCarrell first spoke to him about the challenge of church extension work.

Looking back, the ex-sergeant recalls experience after experience in which God has undertaken in miraculous ways. There was the time in Waterman, Ill., for example, when a larger meeting place was needed for the Sunday services of a struggling new church. The most likely place in the community was owned by a man of different religious persuasion who had recently remodeled a building for his own use. But the congregation prayed, then sought out the owner who, to the amazement of the community, let them

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Advertisements such as this were
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CHURCH EXTENSION

rent his building for only \$60 a month!
Again and again they saw similar provision.

The new church was furnished in much the same way. A church in Aurora, Ill., donated a communion set. The Cicero Bible Church handed down a supply of old hymn books. The Burnside Gospel Tabernacle provided their old pews. Even attractive chorus sheets were donated by an insurance company for the initial services.

The former sergeant has learned many lessons about God's provision. But he has also learned that there is a right way and a wrong way to do the work. A good strategist, he says, will usually carry out the following steps.

1. Locate a community where a new church is needed or a closed church needs reviving. Usually, if no gospel preaching witness is in the community within a radius of three or four miles, the area is considered a good prospect.

2. Make contact with a Christian family in that area, requesting use of their home as a meeting place for a weekly Bible class. Usually Svoboda makes his contacts as a result of preaching engagements in neighboring Bible churches. During the services, he asks those present to write the names and addresses of any people from the "target" area who might open their homes for the class.

3. Next comes the job of publicity. A



In Sauk Village, Ill., Charles Svoboda started a Bible class in this home.

The Bible class
in Waterman, Ill.,
rented this building
for \$60 a month



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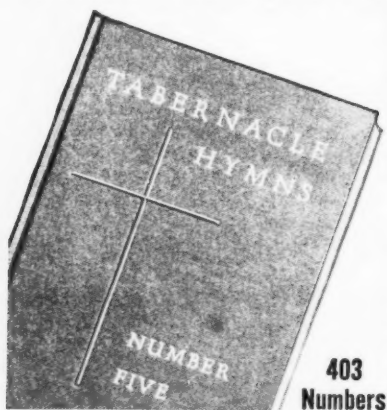
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When a former sergeant shifted his attack to the front line of church extension, thirteen new beachheads were established

small advertisement, addressed to believers who would be interested in starting a new church, is placed in the local newspaper. This ad, of course, includes a time and place of meeting.

4. Then come the classes. Usually the first class consists of personal introductions, a statement of class procedure and the aim of starting a Bible church in the community. Attendants are informed that they need not fear being called on in the class but that they are free to ask all the questions they care to. In fact, Svoboda has discovered that often the question period runs from one to two hours.

5. Svoboda spends his daylight hours visiting in the community where the Bible class has been organized. These calls are not immediately evangelistic, but are to find interested Christians. Non-Christians are told about the class and invited to come. When and if they do come, they become likely evangelistic prospects and more than one has received Christ as Saviour in the classes.

6. After six months, definite steps are taken to organize. At the first organizational meeting, the field director takes the initiative by submitting a list of twelve questions which will qualify those attending to vote in the meeting. These questions deal with such matters as:

"When did you receive Christ as your personal Saviour?"

"Do you believe the entire Bible to be the inspired, infallible and immutable Word of God?"

"Is it your earnest desire, trusting in God for strength, to cooperate in and support this group as God directs you?"

Sometimes, individuals being confronted with this list of qualifying questions, have actually received Christ as their Saviour on the spot. At Mt. Prospect, Ill., for instance, after the business meeting a lady came to Svoboda indicating that she too had decided to become a member of the group. The field director accordingly sat down with her and carefully went over the twelve questions. Soon it was apparent that she had never received Christ. He pointed out her need, helped her by pointing out the plan of salvation and thus led her to the Lord.

After signatures are affixed to the question sheet, teachers and officers are appointed from the list and a constitution committee is chosen to draft a simple organizational pattern on the basis of recommendations given by the field director.

♦ FOLLOWING the organizational meeting, plans are made for the first Sunday's activities. In connection with this event,

the week immediately preceding finds "Operation Dynamite" in full swing. "O.D." is an intensive effort to contact the entire community about the church's opening. Names and addresses of area residents are obtained from the local phone book; women volunteers from the Bible class type them on envelopes, men from the class stuff the envelopes with neatly prepared announcements, while the children seal and stamp the envelopes for first class mailing.

Shortly after the establishment of regular Sunday services, plans are made for a series of special meetings. The best speaker possible is provided and outstanding musical numbers are arranged for each service. Announcements for the special meetings are neatly and attractively prepared, too. Then, teams of members are engaged to do door-to-door visitation in the community.

After the special meetings, Svoboda usually teaches a series of lessons on "The Biblical Qualifications for Holding Church Office." These lessons are followed by the official organization in which the Bible class and Sunday school actually become an organized, self-governing body. All this, of course, takes several months. Svoboda usually plans to stay a year after the first Sunday service, spending two or three days a week in visitation.

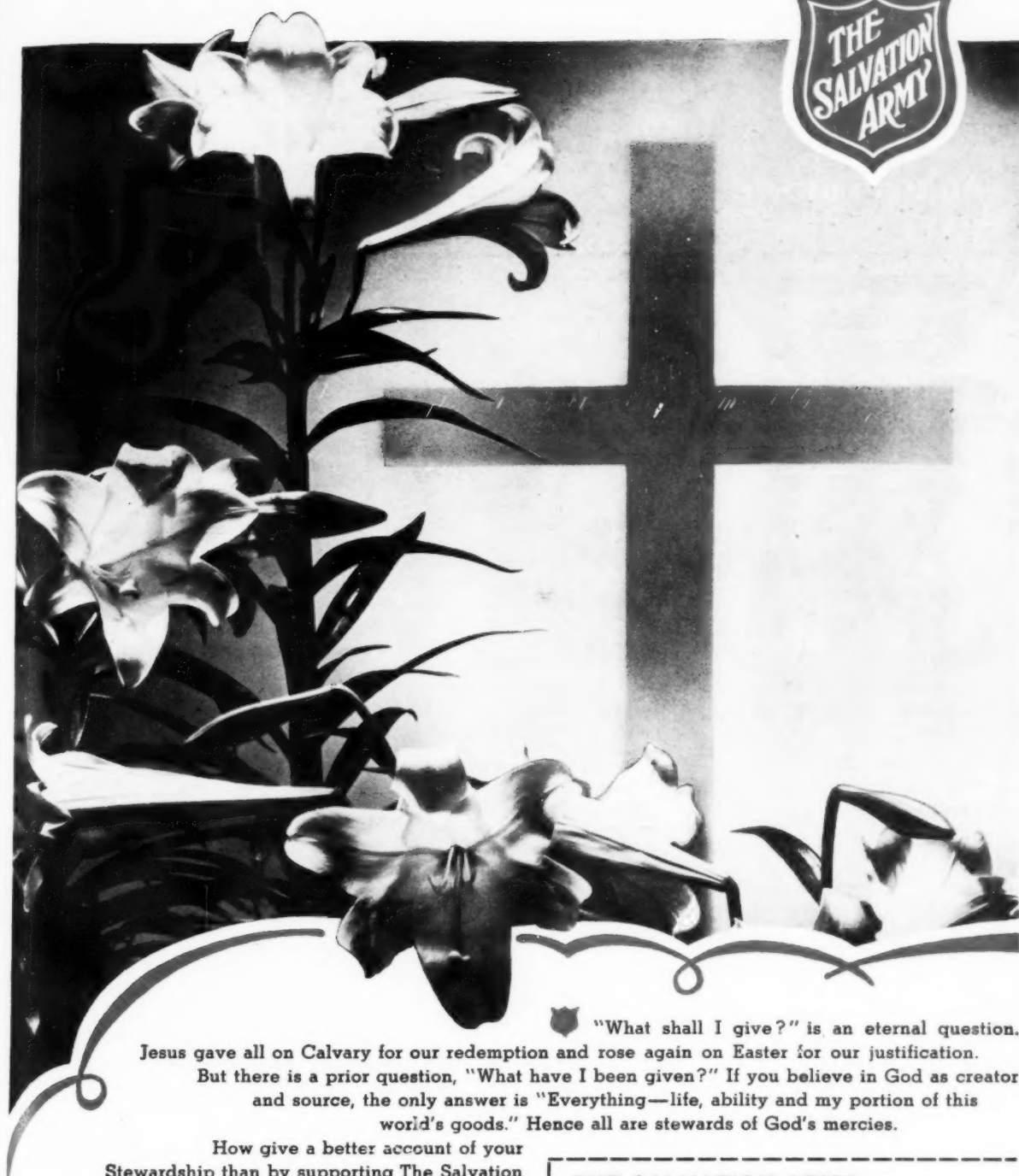
In actual practice, Svoboda works on several prospective new churches at the same time. Usually there are five Bible classes, one for each night of the week, running concurrently, within a 120 mile radius.

As a matter of fact, some never become churches at all and are dropped after a short time. One of the greatest discouragements along this line came in Naperville, Ill., in the early days of Svoboda's missionary activity. There a class began with only five persons, grew for a time, then dwindled away as the result of misinformation. One of those in the earlier class, however, is now working to establish a similar church though under different sponsorship.

♦ FREQUENTLY a new Bible class faces opposition. This was true in Ashton, Iowa, where a class of only four adults, started a few years ago, has become the largest church in town.

When Svoboda first came to Ashton, some residents were skeptical. "If someone died from that group up there, they wouldn't have a place from which to bury him," some of them murmured. But the new church went ahead. Two years later when one of the leading members of the church did die, the congregation was

Moody Monthly



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able to complete its \$35,000 building in time for the funeral service.

Just before Svoboda left this community, a friend came and reported to him that a lady had prayed for years prior to her death that God would bring a gospel preaching church to that community. "It just shows that when God is in it no opposition is too strong," affirms Svoboda.

IBCM's director finds that the opposition may actually become the source of the work's strongest support. Take for example, one of the latest churches to be established. When the Bible class outgrew the tiny two-bedroom home in Sauk Village, Ill., it moved into the village hall to hold meetings. There, Svoboda and his class met with conflicting interests in the village hall administration. The ensuing search for adequate quarters ended at the doorstep of a three-bedroom ranch home built by a local contractor who agreed to sell it to them on contract and with no down payment.

At first, however, residents of the housing area were sharply resentful. Stories were spread that "Communist propagandists," "heretical sects" and "fanatical religionists" were going to use the home for headquarters. Svoboda countered by going into every home in the community to assure the people that this was a gospel preaching church and that their meeting in the home was only a temporary expedient.

Two obviously beneficial results accrued: first, the eviction petition which was being prepared was destroyed; second, the local contractor who sold them the house agreed to consider building them a new church building on the same basis as he sold the house. At the same time, some of the people who, at first, were strongest in their opposition, now became the most loyal in their support. Since the work began in March, 1959, with four adults, attendance has increased to fifty in the Sunday school

and forty in the morning and evening services. Current financial obligations of this little group total \$250 a month.

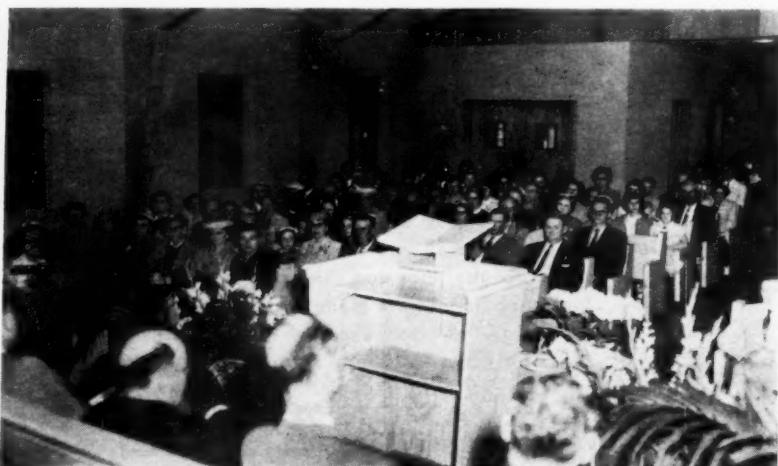
✦ **THROUGH** experience, Svoboda has also learned to avoid some pitfalls. For example, he will tell you that it's unwise to have one family in a newly organized group buy and hold title to the property where a church building is anticipated. This actually happened in one of his early experiences. The family holding title to the property fell into disagreement with the rest of the group, resulting in great confusion. Fortunately, the family finally turned over the title to the group. Meanwhile, Svoboda had learned his lesson.

With some 60,000 closed churches and the anticipation of a hundred million Americans in the next twenty years, Field Director Svoboda believes the opportunities for church extension in the U.S. are unlimited.

Characteristically, Svoboda is doing something about these opportunities. The year has found him traveling to various points outside Illinois to extend the front lines of church extension. Some one hundred independent, fundamental pastors in the East are organizing a mission patterned after IBCM as a result of Svoboda's addresses brought in April of last year at Asbury Park, N.J. Recently Svoboda conducted a two-day meeting with some thirty ministers in the Kansas City area who are planning a mission program similar to IBCM. And down in Charleston, fifteen pastors a short time ago gathered for a two-day session to hear Svoboda explain his mission's program.

These are additional beachheads on the front line of church extension. But whether here or in his own state, ex-sergeant Svoboda thanks God for each one and for recruiting him in operation church extension—a work he knows is front line labor for Christ. **END**

Another beachhead in the front line of gospel advance is this new Paw Paw Bible Church.



Moody Monthly

Why do children from some Christian homes become consecrated young people while others miss the mark? What is the secret of successful Christian parenthood?



H. Armstrong Roberts photo

Homes That Make Christians

By Ruth C. Clark

WE stood before a glass partition separating us from our twin sons lying side by side in the hospital nursery. Were we proud parents? Of course—proud and happy but overwhelmed at the responsibilities which were ours.

For a long time we had heard, "Train up a child in the way he should go; and when he is old he will not depart from it." That is wonderfully true, we thought, but there must be something more to it. That word "train" is the one we must understand.

We had known many young people with glorious Christian testimonies. They came from families in which each individual knew the Lord in a personal, victorious way. Certainly, we thought, the parents in these homes must have had some way of promoting family spiritual life, of rearing children for the Lord.

On the other hand, we knew many young people who had grown to adulthood without a definite experience of salvation. They too came from homes of Christian parents, parents who were active in the Lord's service. Yet somewhere they had failed. Why? How could we be certain that we would not fail? How could we escape the same pitfalls that led to wayward sons and daughters.

So it was that we sat down and wrote a two-page questionnaire, inquiring into the church, school, social and family life of 33 Christian families. We compiled our list from the parents of college and seminary friends, a pastor we had read about



Joining the children in recreation adds much to making the home happy. A Devaney photo

in a Christian magazine, a teacher's family whose picture had appeared in another Christian magazine and a few families suggested by some Christian friends.

We received answers from 22 families who had reared a total of 97 young people, all of whom were saved. Surely, we thought, from these families we can gain some standards for our own Christian parenthood, some points to be stressed, some mistakes to be avoided, some advice to be followed.

Training, the parents counseled, was not accomplished by mere word or precept, not by good example, not by church-going or teaching alone. To them, training children was a way of life. They were living illustrations of Moses' instruction in Deuteronomy 6:6, 7: "And these words, which I command thee this day, shall be in thine heart; And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Let's make it clear at first that these were not all pastors and missionaries. There were a business executive, teacher, college president, consulting scientist, merchant, mission superintendent, missionary and pastor included among other occupations. What really mattered was that each father was a Bible-believing, praying Christian who took his children's spiritual life seriously, and each mother kept the home centered around Him and His teaching. In not one case was there a working mother. Each woman felt it her God-appointed full-time duty to be a good helpmeet to her husband and a good mother to her children. This, in general, was the experience of these Christian parents.

We measured ourselves against this experience. Did we know the joy of full salvation in Christ? Were we willing to

consecrate ourselves to this task of parenthood? Would we put "first things first" in the spiritual guidance of our sons, even though it might mean personal sacrifice?

As we read these statements from Christian parents, we gathered that such spiritual devotion was a "must."

Was that where some of our other Christian friends had failed as parents? We prayerfully determined that the salvation and spiritual training of our children must come before any other interest or attention.

♦ **HAVING** set our goal in Christian parenthood, we turned to the questionnaires to learn what we could about the specific habits and daily ways in these homes that turn out Christians. Immediately we arrived at point one in our program for Christian parenthood: "Regularly attend a sound evangelical church."

Let's look at the figures. All 22 of these successful Christian families were present without fail at Sunday school and church each week, barring illness or mishap; seventeen families regularly attended evening worship and youth meetings; sixteen were always at midweek prayer meetings. When evangelistic meetings were held, nineteen of these families sought to attend faithfully. "Take the children to church—even when babies," advised one Christian father. "Teach your children that God requires their presence in His services in His house on Sundays as much as the teacher in school requires them in school each day."

♦ **POINT TWO:** "Provide a Christian higher education," was plainly written in the answers on the questionnaires. The majority of the homes sent their young people to our nation's so-called "pagan" public school system. How did they face the problems and questions

which inevitably arose? A consulting scientist provided the clue: "It helps a lot when the children can look up to their parents and believe them to be smarter than even their teachers and school profs. The latter then have a hard time influencing them contrary to what they have been taught at home."

It was a different story at the college level. One or more from every family studied in a Bible school or Christian college. In several cases it was every young person in the family who had a Christian higher education. How did this training affect these youths? Listen to the testimony of their parents as to the influence of Christian higher education on the faith of their children: "They were strengthened in Christian fellowship." "They were influenced for missionary service." "They were challenged to Christian service." "Our children were greatly blessed spiritually."

♦ **"MAKE** a truly happy home" was the third point gleaned from our questionnaire. We had wondered, "Would questions about family life give us any clues to success in Christian parenthood?" So we asked these parents, "Did you guide your children's recreation? What did you do together? Did they have work to do in the home? What hobbies did you enjoy?"

As we studied the returned questionnaires, two definite characteristics of family life grew apparent: happiness and togetherness. Every one of these families said that they had a truly happy home, characterized by love, understanding and true enjoyment of one another. Said one father, "Love the children and tell them; teach and practice affection." (Could the failures in some Christian homes be traced to this?) Wrote another, "We allowed no petty differences to arise. The children know we love them, and they are wonderful to Mother and Daddy and to each other." (Could quarrelsomeness lead to failure?) "Parents should settle their differences away from children." "Do not contradict each other in their presence" was another testimony. (Was inconsistency undermining the testimony of some Christian parents?) One son, now a pastor, wrote of his childhood, "We four boys were all used the same and there was never any jealousy. I never knew what jealousy was until I found it in life itself." (Could partiality be a pitfall?)

♦ **POINT FOUR:** Enjoy family "togetherness." When we analyze this feeling of "togetherness" evident in the returned questionnaires, we found that each family had developed a strong "esprit de corps." Whether in hobbies, sports, music, books or chores, the family as a unit was emphasized. The family not only did things together but enjoyed the sense of "togetherness."

In recreation there was "togetherness."

A busy father sought to make time to play with the children and show interest in the things that concerned the children. A Mennonite dairy-farmer and his wife, with nine active children, attended every basketball game, play or school function in which a family member took part. "Togetherness" in recreation helped solve the problem of worldliness. A father of three sons said, "When we denied our children the movies and other questionable things, we always put something else in its place. Saturdays other children would be in the movies. Our children would be riding their ponies, attending to the goat, fixing up the henry or caring for the rabbits. We went everywhere with our boys and enjoyed what they enjoyed."

In the making of friends there was the same feeling of "togetherness." Hospitality was the cornerstone of these homes—not only hospitality for visiting preachers and missionaries ("Stacks of them!" exclaimed one mother), but also for the children's friends. Home to these young people was a place to enjoy, a haven

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"Have your children bring their friends home for play and to entertain them," counseled one mother. "Then you in return can observe what children you would like for their companions and can encourage your children to play with the right children."

In work there was "togetherness." A family in Iowa raised seven children, four of whom are missionaries. Said their father, "They had many special chores and were happy to cooperate with each other." Another father advised, "Require work, supervise and set the habit of work early."

♦ POINT FIVE was more difficult to form, but we finally came up with: "Discipline firmly, with love, patience and fairness." Like so many other young parents, we had done some reading on this. "Never spank," said one book. "Spare the rod and spoil the child," contradicted another. What had these Christian parents done, as far as discipline was concerned?

April, 1960

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What had really worked for them?

We found almost as many answers as questionnaires. Each family had come to its own satisfactory solution, and what was good in one case was not good in another. This was true even within families. One woman showed us that while one son could be checked with a word of reproof, another son needed the switch applied at the proper place and the proper time. A scientist-author proposed, "If the home life is truly Christian and everything is Christ-centered, there is no difficulty in bringing children up the way they should grow, but careful psychology is needed since no two children are alike."

When should we start teaching obedience? "When the child begins to do wrong, teach him what is right." How should we teach obedience? "Use faithful, loving, firm discipline; insist upon obedience to parental authority." What if obedience is not forthcoming? "Punish in love, whenever and as severely as needed." Who should discipline? "Both parents."

Patience enters into the picture, as in Ephesians 6:4, "And ye fathers, provoke not your children to wrath." "We have to remember what it is like to be a child," wrote one father. We should "make allowances for their immaturity," said another, "for it is difficult to put fifty-year-old heads on ten-year-old shoulders." Fairness is here, too, for while "strict obedience is essential, the children must early understand and appreciate the reasons for commands and decisions concerning them."

♦ POINT SIX was the unanimous advice of all respondents: "Seek the children's salvation through teaching and praying." Happiness, togetherness, discipline—none of these could guarantee righteousness. But every one of the 97 young people was a born-again believer, with a genuine, usually early, personal experience of salvation.

We found that five of the young people

were converted under the preaching of an evangelist; three found Christ through their local pastors—a grand total of eight out of 97. The other 89 were won to Christ in their own homes by their own parents. As one father put it, "My wife and I asked the Lord to give us the joy of leading the children to Christ." Indeed, these were "homes that turn out Christians!"

These Christian parents were asked: Do you speak to your child of sin, of God's love, of judgment, of Christ's death, of His substitutionary atonement? Do you pray with your child each day, read the Bible with him, pray for him in his hearing? Overwhelmingly, the answer was "Yes!" These parents did not leave this privilege to the church.

This teaching, we were assured, should begin early. "I am convinced," said a mother of six Christian sons, "that children can be born again at a very early age. Later they come to fuller knowledge and a deeper experience."

Several suggestions were offered as to how to go about winning one's child to Christ. "Make it possible for them to be exposed to as much Christian teaching and atmosphere as possible." "Have quiet talks with each child about the meaning of the Christian life." (Was not that Susannah Wesley's secret?)

Above all, we sensed in these Christian homes the vital element of prayer. A missionary mother said, "I believe in the promises of God, and I believe in prayer as the greatest power to bring men to God." Said another, "Prayer and patience are the secret of a Christian home."

♦ Our final point followed naturally from the last one: "Nurture the children through example, worship and service." Salvation is just the beginning, the foundation for Christian character and daily life. Nurture must follow. How? First by daily example of parents who know and love Jesus Christ as Saviour and Lord and are living to honor and glorify Him in accordance with what is revealed in His written Word. Next by

SHADOWS OF MERCY

Prayer is the forerunner of mercy. Turn to sacred history and you will find that scarcely ever did a great mercy come to this world unheralded by supplication. Prayer is always the preface to blessing. It goes before the blessing as the blessing's shadow. When the sunlight of God's mercies rises upon our necessities, it casts the shadow

of prayer upon the plain. Or, to use another illustration, when God piles up a hill of mercies, He Himself shines behind them, and He casts on our spirits the shadow of prayer so that we may rest certain, if we are much in prayer, our pleadings are the shadows of mercy. Prayer is thus connected with the blessing to show us the value of it.—Spurgeon

• • •

Moody Monthly

consistency. "Let the parents avoid 'sanctimoniousness,' for children are quick to sense insincerity and inconsistency." Finally by claiming God's promises: "We have experienced the fulfillment of Acts 16:31 in our family."

What about worship? Every family responding to the questions had some way of worshipping together. The format of family worship varied greatly, depending on the children's ages, the time allotted and the customs that had grown up. The important thing was that the family prayed together regularly all through the formative years.

Some families inaugurated Bible study programs of their own. One family even had written quizzes on the material assigned, to check on their children's progress! Many stressed Scripture memorization. A college president said, "We found memorizing Psalms as well as other portions like Matthew 6 to be especially helpful." One family worked memorization on a family-contest basis; another memorized, as a family, the entire book of Hebrews! (Small wonder that each of the children in both these families felt called to full-time Christian service!)

We asked about Christian service as a means of nurture. Do you teach in Sunday school, sing, preach, and distribute tracts, serve on gospel teams or write to missionaries? We found that these Christian young people were encouraged to serve their Lord, usually through His church.

Often this early training in Christian service led to decisions for Christian life-work. At least half of these young people became ministers, missionaries or pastor's wives. But we were warned by a careful father, "Don't try to make a minister of a boy whom the Lord hasn't called to the ministry. Remember that there is no 'secular' service to the true Christian." So, we thought, they all are serving their Lord, serving in the channel to which He has led them.

♦ TEN years after the incident recorded in the first paragraph of this article, we entered the rooms of our sleeping sons. Our eldest, nearly twelve, was sprawled out diagonally across his bed, dark hair tousled, one arm thrown over his head. The twins, at ten-and-a-half, were burrowed under the blankets with only their freckled noses and calm brows showing. Silently we knelt by their beds and thanked God for strong, healthy, keen-minded children. We thanked Him for the unutterable joy of leading our own sons to the Lord. We thanked Him that they are learning to serve Him, through witnessing, through example and through musical abilities which He saw fit to give them. Then we tiptoed out of the rooms, determined to continue to make ours a "home that makes Christians." END

April, 1960



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When Eternity Came Down [Continued from page 18]

been tasting this death from hour to hour, minute to minute, each minute lasting an eternity!

A voice sounded beside me and I turned my head. Ah, yes, the comrade at my side.

"A slaughter I call this, not a battle; slaughter, it's nothing else!" he said, forcing out the words through shaking teeth and looking at me with bloodshot eyes. I nodded and looked up into the sky at a squadron of low-flying fighters rushing towards the east and vanishing into the rising clouds of suffocating smoke.

♦ SUDDENLY all was quiet around us. Only the far-off roaring and drumming of the battle could be heard. Slowly and awkwardly I managed to stand on my feet and turn to a near-by bush where I had my wireless set.

"Is it still working?" I asked the radio operator. He nodded. "Let us see whether the rest of the world has passed out already and left us alone in the field." I switched the set on and began to turn the knob.

Tuning the radio, for a second or two I felt as though the ground went out from under my feet. I pressed my hand against my temple, then against my heart to see whether I was still alive or whether I had been taken out of this life into another world.

There must be another world, I thought, awaking, for suddenly I heard the noise of many waters, something supernatural, something reaching me from outside this world. It was the sound of trumpets and organs. From above the voices of a thousand angels calling to me—"Hallelujah and glory to God on high. Listen, you troubled soul, you tormented one, listen...LISTEN!"

And my soul *did* listen. It harkened intently and with a burning thirst. Indeed, it was a song from above. The voices were singing in a foreign language, yet it sounded familiar to me, as familiar as my mother tongue. I remembered having sung that very hymn long long ago in that same language.

*Lord, I hear of showers of blessing,
Thou art scattering full and free.
Showers, the thirsty land refreshing:
Let some drops fall on me,
Even me, even me!
Let some drops now fall on me!*

*Pass me not, O gracious Father,
Sinful as my heart may be:
Thou might'st leave me, but the rather
Let Thy mercy light on me,
Even me, even me.
Let Thy mercy light on me!*

"Even me, even me!" echoed my thirsty soul to the supplication of the thousand angels. "Let some drops now fall on me."

I was squatting on a stump and knew nothing more about the Spreewald nor about the battle. Indeed, if ever a man lifted up his hands in despair to crave the mercy of God, it was this poor condemned soldier! But has God's mercy ever passed by such a soul without answering its cry?

In that hour I once more, as in a flash of lightning, experienced the blessed truth of these words: "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34:6). The bitter taste of death and the terrible loneliness vanished.

The whole world seemed suddenly illumined, inwardly and outwardly. Yes, even upon me it fell, this wonderful mercy of God. Like the rain on the parched land this mercy fell upon me and made me strong in my weakness.

♦ THEN the heavenly choir, the organ and the trumpets faded out, and I heard a voice say in Swedish: "We come to Thee with glorification, praise and supplication, O Lord, for the showers of Thy mercy which Thou has poured out on the barren land. Whether we live, we live in Thee and whether we die, we die in Thee; there is nothing in earth or in heaven that can separate us from thy love! Thou hast given us this victory through Jesus Christ Thy Son. Amen!"

Once more the air was filled with a hymn sung by thousands of voices, accompanied by the sound of an organ and trumpets. Then I found the source of this mighty yet gentle music. It was a broadcast from Stockholm by the Salvation Army.

What a contrast between the satanic powers of hell and the celestial power from on high! There was I, a tired and worn out soldier, waiting for the end, wedged in between the armies of Russia and Germany—no way out, no hope of escape from that valley of the shadow of death.

And yet there was another, a third army, a holy army sent down from heaven, marching on the waves of sound and descending between the two contending armies that were seeking to annihilate each other! It was this blessed third army which provided me with the strength to go through that bitter hour of loneliness and despair.

That evening was followed by the most ghastly day of battle in the Spree Forest. What happened after that was one long, seemingly endless march into a dreary captivity. But now I could face it, because of those showers of blessing which had truly "confirmed Thine inheritance when it was weary."

END

DR. WILBUR M. SMITH



IN THE STUDY

The Revivals of the Old Testament

At last, at long last—an adequate work on an important, fascinating, but often ignored subject, the *Revivals of the Old Testament*. (Zondervan, \$2.95).

In 1941, it was my privilege to give a series of studies, "The Revivals of the Bible," on the Moody Bible Institute Radio School of the Bible. At that time I discovered that no one had ever written anything worthwhile on this theme. Since then I have often referred to this fact in public messages as well as in writings, and I think two men in this country did go to work on the subject and sent manuscripts to my desk for reading, with a view to publication. They were not quite adequate, and as far as I know they were not published.

In 1937, I completed a fifty-page study of one of these revivals, "The Glorious Revival Under King Hezekiah." Apart from this, I have been acquainted with only one volume on this subject, and that is now impossible to secure, *The Revivals of the Bible*, by Ernest Baker (1906). Apparently the author of this new work to which I refer knows of no other relevant material; at least he does not give other titles.

The author of the book, Dr. C. E. Autrey, is professor of evangelism at Southwestern Theological Seminary at Fort Worth. He has recently been appointed director of the division of evangelism of the Home Mission board of the Southern Baptist Convention. As far as my knowledge extends, this is the only commendable work on this subject that has appeared in our language.

The opening chapter concerns revival in general, and the remaining nine chapters, averaging sixteen pages each, cover the following biblical accounts: "The Revival at Sinai" (Ex. 32, 33), "The Revival Under Samuel" (I Sam. 7:1-17), "The Revival on Mount Carmel" (I Kings

18), "The Revival at Nineveh" (the Book of Jonah), "The Revival Under Asa" (I Chron. 15), "The Revival Led by Hezekiah" (II Chron. 29-31), "The Revival Under Josiah" (II Chron. 34, 35) and "The Post-Captivity Revival" (Neh. 8:1-8).

Three revivals have been overlooked, I think, and the inclusion of these would have made this a truly comprehensive study of the subject. One of these is the revival in the household of Jacob (Gen. 35:1-15), the first revival recorded in the Bible. (The author errs in saying that the Sinai event "is the first recorded revival in history.") The rich pages on this passage in Dr. W. H. Griffith Thomas' commentary on Genesis deserve consideration. The second revival passed by here is that under Jehoash (I Kings 11, 12, and II Chron. 23, 24), and the third, that under Ezra (Ezra 5, 6).

In my original study, I missed the revival at Sinai, and it is a true revival indeed, if one will carefully read the record. In his chapter on this revival, the author says that these disobedient children of Israel needed three things on that day of great guilt: they needed conviction, they needed to be shocked, and they needed instruction (Ex. 33:3-5).

I myself had not particularly noticed the deeper implications of Exodus 33:7: "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp." Of course the tabernacle referred to here is not to be identified with the larger structure not yet built.

Professor Autrey says: "We do not know why the tent of meeting was placed outside the camp, unless it was due to the fact that the camp had been polluted, and that the Lord had threatened to withdraw His presence. Therefore, He would not come into the midst of the

people. Moses placed the tent outside the camp. He spent part of the time in the tent, and part of the time in the camp in contact with the people.

"The tent was called the 'tent of meeting,' and the people were urged to go out of the camp to the tent and meet God in prayer. Location in this case was very important. Generally location of places of worship is significant, but what a people do and what they offer has more to do with attracting the crowds and meeting their needs than the location of the place of worship . . .

"Here we have an emphasis on personal religion. The people were not going to God through Moses, Joshua, Aaron or anyone else, but they were going directly to God. The people no doubt worshiped God in their own tents and they may have worshiped in other places, but in this particular case everyone who sought the Lord went into the tent of meeting.

"Anyone at any time may be able to find the Lord out in the woods or in his own home, but worship is always more conducive in a tent of meeting where the gospel is presented in song and sermon. The tent was a place of contact with God, but it was also a place of prayer and surrender."

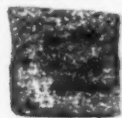
Two chapters here do not come up to the high standard of the other sections of the book, and could have been greatly strengthened. I refer to the chapter on the revival at Nineveh, where the profound statements of Keil should have been given more attention, and to the chapter on the revival in Israel after the return from the exile (Neh. 8), where the Nehemiah literature has not been drawn upon as it should have been.

The opening chapter, it seems to me, contains an unintended exaggeration, or at least a statement which might arouse false hopes in the hearts of some. The author, who certainly knows evangelism, asserts that whenever pastors "have given a thorough study to the revivals of

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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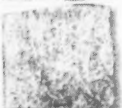
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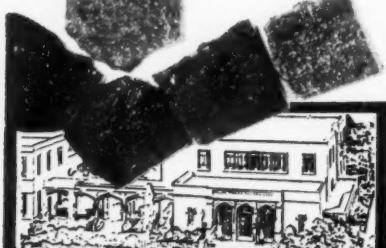
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M-34

the past, beginning with the revivals of the Old Testament, over a period of some three months ... in every place revival has broken out weeks before the study ended." This is too broad a statement, for I personally know of places where revival did not take place as a result.

Every chapter of this book is based upon a careful outline of the relevant material, and thus the volume could well serve as a text for any minister who wishes to study with his congregation this interesting and important subject. One of the aspects of this work refreshing to note is Dr. Autrey's insistence upon loyalty to the cardinal doctrines of the faith. Two paragraphs from the opening chapter illustrate this:

"The greatest contribution of revival today would be at the point of theological need. There is a variety of new emphases now, but many of them smack of compromise. They would bid for popular assent by a compromise of essential truth. It is fair to say that theology in America is more virile than anywhere else in the world.

"Christianity, in every generation or location where it seeks to win the assent of current culture by accommodating itself to the contemporary mind, is weak and unimpressive. This does not mean that there is any merit in being unintelligible or outmoded. It simply implies that a firm stand for essential truth which burns with new vitality is the answer. Truth does not change, but language and thought forms constantly change. In our effort to remain in the orbit of the spirit of our age, we often, unawares, take liberties with the truth. These liberties ultimately lead to spiritual decline ...

"When the preacher loses faith in the Bible, he generally assumes the role of a critic with liberty to dissect it at will. When he becomes a critic rather than a proclaimer of the Word of God, his effectiveness becomes negligible. The Bible is the Word of God. The Holy Spirit guided men of old as they wrote the books of the Bible. Revival could correct the spiritual stagnation generated by higher criticism. When men experience God and feel the presence of God, they will again believe His Word, and Christianity will become virile and aggressive."

I do not want to close this review with a comparatively unimportant observation, but it would be less confusing if, when referring to a series of volumes edited by a single individual, writers would not give the name of the editor, but the author of that particular volume. For example, this work has two references to W. Robertson Nicoll, *The Expositor's Bible*. Actually Nicoll himself never wrote a page of these rich volumes. The author of the volume on Samuel to which reference is made is W. G.

Blaikie; on Nehemiah it is W. F. Adenecy.

A Fascinating Volume

The history of the Moody Bible Institute has never been written—and what a history that will be when it is adequately done! However, we do have now—I think for the first time—an entire volume on this truly great school founded by D. L. Moody toward the close of the nineteenth century.

In 1946, in preparation for the sixtieth anniversary of the Institute, some of us worked feverishly to make ready an exhibit of as many items as could be brought together bearing upon the mighty ministry of Dwight L. Moody. At that time, also, it was my privilege to compile a bibliography of Moody, published by Moody Press.

The exhibit aroused so much interest that the Institute officials made provision for permanent preservation of this material, with the expectation of adding to it. This was placed initially in charge of Miss Gertrude Germann, whose task it was to catalog and file the hundreds of mementos received from scattered places in this country and across the water.

Several years ago the Institute appointed as custodian of this collection Mr. Bernard R. DeRemer, who, I have ample reason to know, has been a most diligent student of the life of Mr. Moody and an enthusiastic collector of Moodyana. Under his supervision, the project has been greatly enlarged, and all who are doing any research on the life of Moody know they cannot afford to overlook this rich collection, now housed in special rooms of the original 153 Building.

Mr. DeRemer is author of the work just released by Moody Press, *Moody Bible Institute: A Pictorial History*, 128 pages, quarto size, with a marvelous collection of two hundred pictures. The front end paper is a photograph of Institute faculty members, visitors and students, taken about 1892, and the rear end paper, a photograph of faculty, day school students, officials and employees as they met last October in Torrey-Gray Auditorium.

Many will see here, for the first time, perhaps, photographs of the early trustees of the Institute, who exercised considerable influence over the school in those days, as well as pictures of gospel work undertaken in various areas of Chicago in years past, the dedication of the Administration Building, the faculty of 1943, the many different activities of the Institute at the present time, etc.

No other Christian institution in America, I think, has such an excellent pictorial presentation of its history, in book form, as Mr. DeRemer has given us in this most interesting volume.

Moody Monthly

Fiftieth Anniversary Catalog

In this paragraph I would like to do something which I have never done in my life of writing for various religious journals, that is, to direct attention to a catalog of a religious publisher. I would urge every reader of these columns to send to the William B. Eerdmans Company (225 Jefferson Avenue, S.E., Grand Rapids 3) for a copy of their general catalog observing their 50th anniversary. There is no charge for it.

I have been looking at book catalogs since a boy, and try to keep fairly up-to-date with catalogs of publishers on both sides of the Atlantic, but in my opinion, there are here more standard, worthwhile volumes for the study of the Scriptures, of theology and of church history, bearing the imprint of one publishing house, than any other catalog I have ever examined.

The Eerdmans company has undertaken some tremendous projects in publication. First of all, they are the only publishers in this country of the 38 volumes of the Ante-Nicene, Nicene and Post-Nicene Fathers, and are presently responsible for the issuing of the *International Standard Bible Encyclopedia*, and such great sets as *The Expositor's Bible*, the *Expositor's Greek Testament*, *Edersheim's Bible History*, the Jamieson, Fausset and Brown unabridged *Bible Dictionary* and the *New Bible Commentary* from the Inter-Varsity Press. In addition, they are the originators and publishers of the *International Commentary on the New Testament* (10 volumes of which have already appeared, with more to follow), the American publishers for the *Tyndale Bible Commentary on the New Testament* and the indispensable theological works of Dr. Berkouwer of the University of Amsterdam.

The list also includes the new, important series, Pathway Books, the writings of Dr. J. Gresham Machen, the theologies of Berkhof, the theological works of Bavinck, the widely-used volumes by Wuest on *Word Studies in the Greek New Testament*, the writings of Professor Merrill C. Tenney, reprints of the works of W. H. Griffith Thomas and Hodge's commentaries on New Testament books, the more recent volumes by G. H. Lang and the stimulating works of Eric Sauer, etc. There are other items here, such as Paul White's *Jungle Doctor* books, and some novels, but I know nothing of these personally.

Once again let me urge my readers to send for this catalog, and to purchase, when money is available, those books in these pages which they believe will prove most profitable and helpful in the pursuit of their own biblical and theological studies. The catalog itself is a real testimony to the rising tide of conservative scholarship, for which so many of us continually give God thanks.

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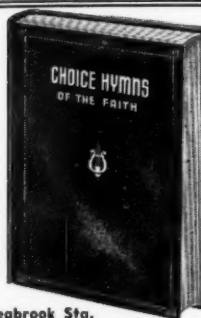
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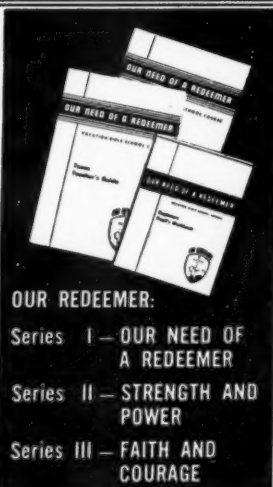
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A pretty, woodsy scene graces the front cover. Side I features essentially strings, with woodwinds, French horn and rhythm interjected here and there. The horn is admirably played. A nice feature is the almost inaudible presence of voices on a double "o" vowel making entrance and exit throughout.

The arranging is good, the playing smooth. It tends toward a lush mood. *Saviour like a Shepherd Lead Us* I enjoyed especially.

It's unfortunate, though, that such a nice over-all sound had to be pressed so poorly. I had only one copy to audition, and it was noisy and unsteady throughout the orchestral side. I like the title selections on the instrumentals.

Lead Me Gently Home leads off. *Is Your All on the Altar* could have done without the rhythm, even though it appeared only for a couple of bars. *Whiter Than Snow* had a creative beginning and was deftly handled. *In the Sweet Bye and Bye*, on the flip side, is largely the crying pop approach to choral singing. *God Leads Us Along* begins with a rather unseemly soprano note.

Most of these songs have already been established in the minds of most folk, and are bedecked in a new lush framework of choral sounds.

Bob Shepherd is to be congratulated on his creativeness, musicianship and direction of a very capable group of musicians.

» Say, here's a real value in good listening as well as in dollars and cents. Cy Jackson has come up with the idea of presenting large scale sacred music productions in great auditoriums, arenas, music halls, fairs, expositions, utilizing some of the top artists in the country.

Names such as Mickelson and Carmichael in the orchestration end are featured, along with various choirs and soloists, both vocal and instrumental. The label on the entire package is MUSIC FOR AMERICA.

Here is the first recorded sampling of several personalities on this WORD Recording: MUSIC FOR AMERICA INC. (W 3097-LP). The cover abounds in the patriotic, an outline of the U.S. over red, white and blue, with pictures of the artists. Most of the performers are either with WORD or appear on this record under special arrangement. The music heard is not the actual recording of one of the concerts proper, but is essentially a composite of some of the more well received excerpts from the individual albums.

You'll hear a great choir directed by Bob Ashton with the rather exciting theme *Forward to Christ* (this one sounds as though it was recorded on location). Then follows a new transcription of basso Bill Carle singing *I'll Walk With God* and *There is a Green Hill*. Soprano Beth Farnum does an impressive job on the classic *Thanks be to God*. Charles Magnuson and Kurt Kaiser collaborate on *Come Thou Fount*. Then the mellow sound of the Frank Boggs voice is heard in *Master Let Me Walk with Thee*. The Paul Mickelson orchestra wraps up the first side with the playing of *Only Trust Him*.

We'll observe a thirty second intermission while we wind up the victrola and turn the record to side two. Ronnie Avalone launches this one with his full-bodied treatment of *Singing* with the Mickelson Orchestra. The White sisters follow through with *Rainbow in the Sky*. J. T. Adams and the Men of Texas favor us with *When the Roll is Called up Yonder*, and finally Dick Anthony and Bill Pearce and the Mickelson London Orchestra conclude the production with *Over the Sunset Mountain*.

» It might be well to add here that often in buying recordings there may be slight imperfections. Some are caused in shipment, some by extreme temperature conditions, some by careless browsers in the stores. When you buy a record, check it if possible on the audition turntable for signs of warping or distortion.



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In articles in *THE SUNDAY SCHOOL TIMES* written by Elisabeth Elliot, the widow of Jim Elliot, and in her two books, "Through Gates of Splendor" and "Shadow of the Almighty," readers have followed the story of the missionary martyrs and of later efforts to reach the Aucas through some of the Auca women who came out of their territory to a Quichua Indian settlement not far from where the five missionaries were killed.

After living for a time with Elisabeth Elliot in a Quichua Indian home at Shandia, Ecuador, where a study of the Auca language was pursued, two of the Auca women returned to their people with Dayuma, an Auca girl who had escaped from her people some years before, and who had become a Christian.

Plans were then made for Elisabeth Elliot and Rachel

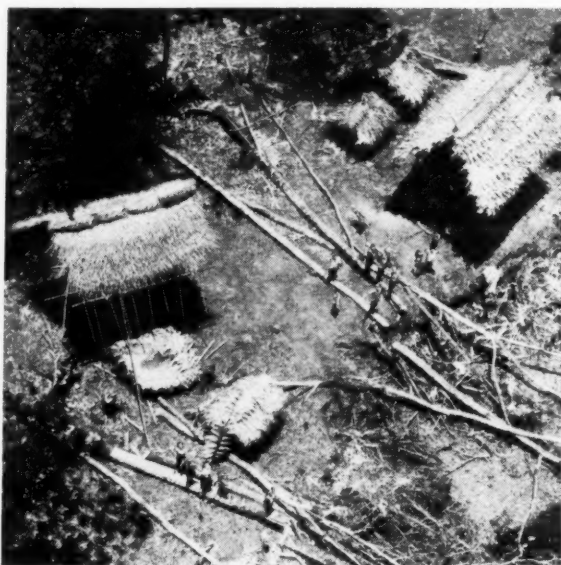
Saint and little Valerie Elliot to go into Auca territory and live among the Auca Indians. This they did, staying among them for nearly a year.

Now Elisabeth Elliot and little Valerie have returned to the United States for a time, and Mrs. Elliot is writing a book telling about daily life among the Aucas. Four chapters of this remarkable story will be published in *THE SUNDAY SCHOOL TIMES*, beginning in the *April 9 issue*, and well in advance of the appearance of the book.

You will not want to miss this absorbingly interesting account of the customs of these primitive people, of the difficulties that

were encountered in reaching into their thinking processes and conveying abstract ideas with only a few fragments of their language available. And you will rejoice in the testimony to the overshadowing care of the Heavenly Father, who kept this little party safe throughout their perilous undertaking.

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Elisabeth Elliot (left) and Rachel Saint (both standing on log in foreground, just in front of smallest thatched roof) wave from their new home among the Aucas. Picture was taken by Pilot Dan Derr from Missionary Aviation Fellowship plane during supply drop.

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THE MESSAGE OF THE CROSS

By A. DALE IHRIE

*Only God's unchanging
gift of love can meet the
age-old needs of man*

THE apostle Paul was always afraid that he might obscure the real meaning of the gospel. He was evidently possessed with a holy dread against anything which might distort, drown out or detract from the message of the Cross.

He was conscious of this when he wrote to the Corinthians: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:17, 18).

Clever rhetoric, stirring oratory, masterful playing on human emotions—these things are all too often the tools of the ministers of God. It is possible to be a good preacher but a weak messenger of the Lord. God had called Paul to be an apostle; his task was to declare the truth of which Calvary was the evidence. If he failed to impart the message of the Cross, he would have aborted his calling.

Paul could have been elected to high church office. He could have gained a reputation as the most popular speaker of the day. He could have become the most sought-after darling of the intellectuals in the capital cities all over the empire. He could have held membership in important societies and be the honored guest at banquets for celebrities only. But if, in spite of all these, he failed to proclaim, explain, preach and teach the one true message from God to man, namely, the gospel of the blood atonement, he would have to face a judgment that would make even the angels tremble.

Whatever the cost, he must not let the noises of the market place drown out the symphony of revealed truth. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. 1:1).

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land attainments of human wisdom and the mountain-like blessing of the message of the Cross. This will sound like foolishness in the ears of men whose lives are steeped in human intellectualism and whose hearts have never soared to the lofty heights of fellowship with God through Christ Jesus. But frankly, for all the impressive testimony which lists the miracles of science, nothing from the classroom or the laboratory has lifted the race very far above the animal level.

One must acknowledge, of course, the contributions of our men of genius. Two things impress me very much. First, human research has made the physical universe more understandable. What our generation knows through its microscopes, vacuum tubes and formulas would astound the caveman. The slow, painful labors of our men of letters (with an honesty and a humility such as even Christians have not always demonstrated) have laid on us a debt of gratitude which we can never repay.

Think of the tremendous advancement in learning among the fields of intellectual pursuit: astronomy, archaeology, biology and physics—to mention only a few. Yes, human research has made the world more understandable.

Second, it has made physical life easier. Only a fool would deny this. Nor is it any mean contribution to the welfare of the race. Who would want to go back to the crude, filthy, painful, back-breaking days of the nomads? Every time I step into a shiny car and drive along our paved streets or enter a warm, comfortable house on a cold winter night, I thank God for human wisdom. Physical life has certainly been enriched on the physical level.

But having said this, I have exhausted my ode to science. Understanding and comfort—both on the physical level; these are the sum total of the wisdom of man and the power of man.

Now, what can be said about the message of the Cross, which the Bible calls the "wisdom of God and the power of God"? Well, if the truly blessed satisfactions of our lives occur because of spiritual blessings on the inside of us rather than mere physical refinements on the outside, then whatever brings the needed inner transformation of the soul is infinitely more precious than anything which merely improves our outer environment.

What good is a pretty box, if the candy is spoiled? What good is a stainless steel, automatic kitchen, if the cook is half insane? What good is a house and garden if the owners are brokenhearted, frustrated, failing, sad, bitter and dying people?

If the message of the Cross is the only means to inner peace and blessing, then what good is the wisdom of man without

the wisdom of God? What is, after all, most essential? What precious truth does Calvary give us, without which life remains on the flat land level of physical existence, but never soars to the mountain heights of human joy? Here are three of the many things.

♦ First, when we once come to the experience of salvation by way of the Cross, there is no more necessity for trying to appease God.

This is a tremendous truth, when you think of the tragic inward burden men have carried for centuries. O, the lengths to which men have gone trying to achieve peace of soul. Among the primitive peoples, the price some have paid trying to relieve the conscience has often been torture, pain and death. Even the practice of human sacrifices has been part of the tragic picture.

Among the ancient Hebrews, the burden of complicated ceremonial laws and oblations and sacrifices literally made them slaves to their religion.

The people of our modern age have tried to soothe their conscience by denying the very existence of moral blame and driving their sense of guilt down into the subconscious mind where it pro-

The Enigma of Judas

PAUL T. HOLLIDAY

'Twas not from grace
That Judas headlong fell,
But from the prospect
Which he knew too well;
Unsaved, yet walked he
With the chosen few;
Unmoved, though with the Lord
The whole way through.
Unhappy man of opportunity,
This to remember through eternity!

duces terrible mental and physical damage, as any doctor will tell you.

But neither the strange and awful sacrifices or torture of the primitives nor the psychotherapy of the moderns can release us from the bondage of conscience. Confession to man and penance to man cannot atone. Millions who have tried to find release in these ways have found no help, either in torture, in religious externals or on the psychiatrist's couch.

Appeasement to God, no matter how extreme, is never enough. But atonement by God, revealed as totally satisfying to Himself, will satisfy. The Cross of Christ is not man seeking to appease God, which never helps, but God Himself paying the ransom for release from sin. The Cross of Christ is the good news that God's justice has been satisfied, and that we can rest from our guilt by believing that the Cross is enough. It is the freedom gate from guilt, not by self-infliction,

but by God's own grace. It is the end of appeasement.

♦ **SECOND, the Cross gives relief from inward fear.** Through the reconciling work of Christ at Calvary we have not only relief from the burden of appeasement, but also relief from the fear of external condemnation. Appeasement is usually a matter of external action—some torture, some ceremony, some religious retribution. This is bad enough. But fear is sickness of the soul. Fear of judgment or of eternal separation from God or of punishment—this is poison strong enough to destroy a man.

But the Cross is God's effective antidote. No returning G.I. coming through Freedom Gate in the Orient could experience relief half so real as the comforting deliverance from fear which Christians know in their hearts. The difference between living under some somber shadow of divine judgment, and the soft warmth of God's forgiveness—this is freedom indeed. The Cross of Christ has rescued the believer from such darkness. When we believe that the blood shed by Christ is the total and sufficient payment necessary for our complete redemption, we find great joy.

♦ **THIRD, Calvary also effects the necessary moral change in a man's life** which enables him to be the kind of person he ought to be and the kind every man wants to be. "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. . . . Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:16-18).

These are the vital expressions which describe the Christian experience. Christians honestly have something on the inside which makes the physical improvements on the outside seem like ten-cent store toys. The Cross is the real message this sorry world needs.

If you read the tragic headlines, you know this to be so. What scientific improvements will ever compensate for our spiritual losses? Will an automatic washer make up for a son who dies in battle? Will a new television set soothe the soul of a man who will soon leave the body without any knowledge or hope of eternity? Will penicillin cure the disease which causes divorces and tears the hearts of little children, while their parents try to forget the mess they have made of things?

Or does this kind of disease demand another medicine—a spiritual cure?

Human wisdom on the physical level is not the formula we so desperately need. "For the cross is to them that perish, foolishness; but unto us which are saved it is the Power of God." **END**



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Don't blame the SUNDAY SCHOOL!

By Eleanor Weeks

CHRISTINE, although frowning down at her balky dress zipper, was still an attractive young woman.

"Jim," she called to her husband. "Where are the children?"

"Outside." Jim's paper rustled. "Looks as if they're heading for the shade under the bedroom window."

"That's where they play house." Christine slipped out of the dress she'd worn to Sunday school and reached for a cool blue cotton one.

"Jim, I don't think I can take one more day of the children's fussing and crying when it's time for Sunday school. They ought to *love* going. I happen to know that the teachers are *wonderful*. But—"

"Well," Jim sounded very positive, "it certainly isn't our fault. We even go with 'em instead of just sending 'em—which is more than a lot of parents do." "I know." Christine was becoming vaguely conscious of the children's voices from outside.

"Let's play house!" As usual, Beth, the eldest, was directing. "I'll be the mommy and you be the daddy and Sue can be the little girl."

"All right," Bobby agreed.

"This'll be the kitchen and we'll be getting ready to go to Sunday school." From the scraping noise which followed, Christine guessed that the boxes which served as furniture were being re-arranged.

"Hurry up and eat your breakfast! I've got to do the dishes before we go." Beth sounded like an irritated mother. Christine thought with amusement. She stepped to the door and beckoned to Jim to come and hear.

"Oh dear, you've spilled your milk! Now I'll have to clean that up." Beth sighed heavily.

Bobby began to shout, "Where are my car keys? They couldn't just walk off the table!"

"Well, I didn't take your old keys!" Beth replied sharply.

Bobby's voice dropped. "Um . . . I guess this is them in my pocket . . . Anyway, you'd all better hurry up—we're late again. I'll go get the car."

Jim shifted a little self-consciously and jingled the keys in his pocket.

When Baby Sue began to fuss, Chris-

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tine and Jim peeked through the window. Beth was fluttering about, smoothing her little sister's hair and pulling at her dress.

"Now don't you dare sit down on the floor and get all dirty," she scolded. "And put the kitty down—hurry!"

Christine, abruptly aware of something familiar in Beth's peculiar rasping tone, bit her own lip.

Bobby squeezed down into a box which evidently was doing duty as an automobile. "Beep, beep! Aren't you ready yet?"

Beth hustled Sue toward the "car." The little one pulled back, wailing. "I don't want to go!"

Christine drew her husband back from the window. Her face was troubled. "Do we really sound like that, Jim?"

He nodded reluctantly, his lips tight. "I guess we do. It's easy to see what's wrong about Sunday—and it isn't Sunday school!"

"No," Christine shook her head, "it isn't Sunday school . . . You know, I think this is where two parents better grow up fast."

"And maybe get a little closer to each other," Jim resolved. **END**

• • •

A MIGHTY MAN

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A Separate Church for Children?

By Bernice Carlson Flynn

A PROBLEM with many churches is this: What shall we have, junior church, nursery or children in the church pew? This is something to which pastors and parents need to give serious attention in order to find the solution best adapted to their situation.

Some pastors feel strongly that the child should sit in the pew with his parents, saying this is the best way to train a child in the proper sense of church worship. Some parents likewise think the child is best disciplined in church behavior by sitting with them during the service.

Others see in the junior church an added hour of spiritual training for the child, training in worship and church deportment as well as learning spiritual truths adapted to childhood Christian living.

Following are what some churches are doing to solve their problem.

A Maryland pastor has a children's church meeting at the same hour as the adult service. This meeting is conducted by the children themselves. A group of young people alternate acting as pastor. A junior church bulletin and junior offering envelopes are also used. There is a children's choir and children serve as ushers. Two adult sponsors sit in with them every Sunday.

Another pastor has the junior church children sit in during the first part of the morning service. A special object lesson is prepared for them each week, then just before the sermon they retire to the junior room for their own church service.

In the Midwest a pastor thinks the children should be in church if it is at all possible. Of course, he knows it is not always ideal, so his church provides nursery facilities for infants up to children of six years.

The babies, to one year old, with a trained nurse and an assistant, are in one room which has cribs and proper facilities to heat bottles and feed and care for the babies.

A separate room is provided for the children of each age, through six-year-olds, with trained personnel and equipment to meet the needs of the age.

This is a large church and can provide such a program. A smaller church adapt-

ed the program for their needs. They use two rooms, one for infants with a volunteer from among the mothers in charge. The mothers take turns so that no one person is there all the time. She is assisted by a teenage girl. A loud speaker broadcasts the service to this room.

The second room is for children from two years of age to six. Two people are in charge here, also. The age group is varied, so the program is, too. The children love marching songs, object lessons, stories, playing with toys and clay and, of course, the refreshments of milk and cookies which the mothers provide on a rotation basis each month.

If it is agreed that children should be in the church service, the pastor ought to recognize the fact that he has a goodly number of children in his congregation and plan for them.

"This is a song that children will especially enjoy," will make youngsters sit up and feel they belong. Certain sermon illustrations could be planned with the child in mind.

Look at it from his viewpoint. He has been through a Sunday school service and is apt to be tired. Suggest he be taken to the rest room between Sunday school and time for church. Encourage the parents to sit up front with their children. How would you like to have a bunch of giants in front of you when you're attempting to listen to what seems like a foreign language? The child's attention will be better if he can watch the minister and see the choir.

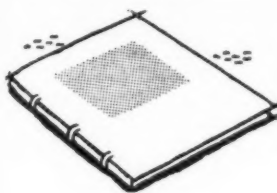
Let the child stand with the congregation. Let him have a hymn book and show him how to hold it and take part in the singing. Parents should give the child a separate offering so he can have a part in this portion of the service.

During the sermon one mother allows her children to have a pencil attached to a notebook by a string. Younger children fill it with scribbling, perhaps, but older children can be encouraged to write down something the pastor says or illustrate something in the message with a drawing.

No matter how you care for a child's interests in church, it is important to consider his needs and let him take his place in church at a very early age. **END**

Moody Monthly

Material classified for permanent filing and convenient reference



idea NOTEBOOK

A Service Department for Christian Workers

April • 1960

Volume 7 • Number 7



AV Tools you need



By
Donald
Lantz

Does it take a lot of expensive equipment to begin an audio visual program in our church? What kind of materials should we begin with? Where do we put all this equipment? These are good questions often asked by church workers as they initiate an audio visual aids program.

In IDEA NOTEBOOK last month we outlined some steps for establishing such a program in the local church. Now we'll describe the basic equipment needed for that program, list a basic library of materials and discuss the facilities for proper storage of equipment and materials.

I. Basic Equipment

Experience from many churches through the years indicates that the following three pieces of equipment are good basic purchases:

a. A combination two inch by two inch slide and film projector of at least 500 watts. This projector will allow you to use any commercially made filmstrip or any two inch by two inch slides in either your auditorium or small classrooms. Be sure you get a machine made for audio visual education and not for home hobby use. There is a difference.

b. A square, portable tripod projec-

tion screen at least fifty inches by fifty inches or larger. The square screen, especially valuable with an opaque projector, may be used for framed slides, filmstrips or motion pictures.

c. A record player with volume enough to be heard in your largest auditorium and a 33 1/3 speed.

These three basic pieces of equipment can be bought for \$200 to \$250.

More churches are buying sound film-strip combination projectors with automatic frame advancing mechanisms. Filmstrip producers have put into the records an inaudible automatic frame changing signal. This insures a more effective presentation and frees the teacher or leader from the mechanics of synchronization. You can get these units for about one hundred to two hundred dollars.

The next equipment purchases for a long range program should include several small classroom filmstrip projectors, record players and either additional portable screens or built-in screens on the department or classroom walls.

Other equipment purchases will, of course, include a 16mm sound motion picture projector, tape recorder, opaque projector and a projection stand.

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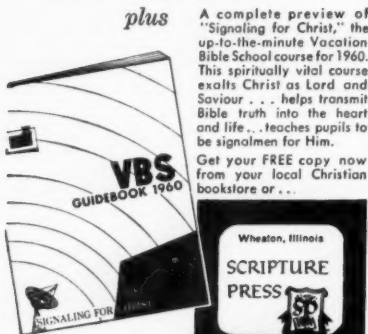
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II Basic Library

A basic library of audio visual materials will include two inch by two inch slides, flat pictures, filmstrips and records related to your Sunday school curriculum.

If your most important immediate need is for vacation Bible school materials, then choose those materials that will be most helpful to you there and that can be used again in your Sunday school.

FILE

8. VISUAL AIDS Equipment and Library, Basic

These subjects should include: Bible stories, Bible backgrounds such as the life and customs of the people of the Bible lands and Bible geography, the life of Christ, the life of Paul, the history of the early Christian church, missions, and personal Christian living problems for boys and girls.

A good library covers all ages from kindergarten through adult. Keeping in mind your basic motivation, you'll choose materials with a sincere desire for winning boys and girls to Jesus Christ, grounding them firmly in the Bible and helping them grow into useful, dedicated Christians.

Of course you will add to your library as time and funds allow. This may be the most important single thing you can do to establish an intelligent ongoing use of audio visuals in your church. At least two producers of religious filmstrips have a damage replacement policy whereby any filmstrip that is purchased through their dealers and damaged or torn, or simply worn out with usage, will be replaced for only fifty cents.

III. Storage of Equipment and Library

Find a good place to keep your audio visual equipment and materials. In high humidity areas, equipment must be kept off damp floors. If you have to use a basement, provide shelves and good ventilation. Buy storage drawers, shelves, cabinets or cupboards to store materials. A far reaching plan will include an instructional materials center that will also be a work room with sink, counter, a place for making posters, and maybe even a photographic dark room. In this center, teachers can select and prepare their audio visual materials.

Experience has shown that one important feature of your audio visual center must be some kind of previewing facilities for the teachers. This can be a small table-top viewer for filmstrips and maybe a small record player.

God has given us our modern audio visual aids. By making the best use of them, many may be reached with the gospel and the Word may be more effectively taught.

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For Your Reference

Audio Visuals for Summer Church Activities

Part II: Filmstrips

Last month IDEA NOTEBOOK presented a selected listing of motion pictures for use during the summer months. Part II is a listing of filmstrips. Consult producers' catalogs for more complete descriptions. For an explanation of producer abbreviations, see key at bottom of page. It should be noted that it is impossible generally to rent filmstrips; the prices given are for outright purchase.

FOR CHILDREN

BIBLE STORY series.

Set I: Noah and the Ark; Naaman the Leper; The Fiery Furnace; David and Saul.
Set II: Daniel in the Lions' Den; Jonah and the Big Fish; The Red Sea; Samson.
Set III: Elijah and the Prophets of Baal; The Walls of Jericho; The Baby Moses; Gideon.
Set IV: Ahab, the Pouting King; Elisha and the Syrian Army; Call of Samuel; Wisdom of Solomon.
Set V: Belshazzar's Feast; Joseph in Egypt; The Serpent of Brass; The Ten Commandments.
(MIS, approx. 47 frames each, color, \$6 per filmstrip, \$4 per record containing one complete set of narrations, \$22.50 per complete set of filmstrips and record)

CHILDREN'S MISSIONARY series. Twelve filmstrips based on the book, *Children's Missionary Library*. Titles include: David Livingstone; Hudson Taylor; Adoniram Judson; Mary Slessor; Allen Gardner; John G. Paton; Wilfred Grenfell; Pandita Ramabai; John Williams; David Brainerd; Henry Martyn; Ann Judson.
(GFI, 16 frames, color, \$4.35 per filmstrip with book which must be purchased, \$50 complete set)

CHILDREN'S STORIES WHICH TELL THE GOSPEL series. Titles include: The Wise Little Bird; Little Boat Twice Owned; Barney's Barrel; His Hands; Crippled Tom; Snowflake; Jimmie and the Atheist; Little Red Hen; Tim's Temper; Joan & Ruthie; Louise's Prayer; Miss Bump.
(GFI, 10-15 frames, color, \$4.50 each, double frame only).

COVERED WAGON ADVENTURE. Obedience to God on the American frontier. (GF, 55 frames, color, \$5.50)

DAILY CHRISTIAN LIVING FOR BOYS AND GIRLS series.

Kit No. I: Learning To Help At Home (32 frames); Learning About Money (38 frames); Learning To Forgive (44 frames); Learning To Overcome Selfishness (34 frames).
Kit No. II: Learning To Get Along Together (43 frames); Learning About Sharing (37 frames); Getting Others To Like You (38 frames); Learning About Friendship (40 frames).

Producers:

BF—Broadman Films, Nashville, Tenn.
BIOLA—Bible Institute of Los Angeles, Gardena, Calif.
CAF—Cathedral Films, Burbank, Calif.
CPH—Concordia Publishing House, St. Louis, Mo.
FF—Family Films, Hollywood, Calif.

(FF, color, \$6.50 per filmstrip, \$3.50 per record, \$25.50 per complete kit).

A GREAT SACRIFICE. Toby understands Christ's sacrifice on the cross better after his see captain grandfather gives his life to save the boy from death on a seal hunt.
(SP, 30 frames, color, \$5)

THE HOMELAND OF JESUS series. Titles include: Land of Jesus' Birth (35 frames); Land of Jesus' Boyhood (35 frames); Land of Jesus' Early Ministry (35 frames); Land Of Jesus' Later Ministry (35 frames).
(FF, color, \$6.50 per filmstrip, \$3.50 per record, \$25.50 complete set)

JESUS, THE FRIEND series. Titles include: The Calling of Levi (20 frames); Jesus and the Children (23 frames); Jesus Visits Zacchaeus (22 frames); Jesus Visits Mary and Martha (22 frames).
(FF, color, \$5.25 individual filmstrips, \$2 individual records, \$19.50 complete set)

LIFE OF MOSES series. Titles include: A Baby Found (28 frames); Moses Escapes to Midian (26 frames); The Burning Bush (28 frames); The Exodus (31 frames); The Ten Commandments (39 frames); The Tabernacle (37 frames); The Death of Moses and Aaron (32 frames).
(CAF, color, \$5 per filmstrip, \$3 per record, \$39.60 complete set)

THE MAN WITH THE BIG STICK. Two Christian schoolboys risk bodily harm to witness to others and the way is opened for the gospel in a needy village of India. (SP, 30 frames, color, \$5.)

NOT WORTH A CHICKEN. Story of Nyota, in Africa, whose family physician was a witch doctor. Left to die in the jungle, the sick little girl is rescued by a missionary and hears about the Saviour. (SP, 30 frames, color, \$5)

THE OLD TESTAMENT SCRIPTURES series.

Part I: Abraham, Man of Faith; Jacob, Bearer of the Promise; Joseph, the Young Man; Joseph, Ruler of Egypt. (4 filmstrips, \$20, with records, \$28.50)
Part II: Moses, Called by God; Moses, Leader of God's People; Joshua, the Conqueror. (3 filmstrips, \$15, with records \$21.50)
Part III: Gideon, the Liberator; Ruth, A

GF—Gospel Films, Muskegon, Mich.
GFI—Gospel Films Inc., Tacoma, Wash.
MIS—Moody Institute of Science, Los Angeles, Calif.
SP—Scripture Press, Wheaton, Ill.
WWP—World Wide Pictures, Sherman Oaks, Calif.

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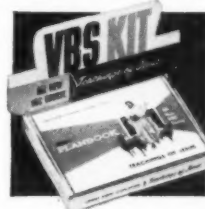
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- ✓ Complete plans for NATIONAL FAMILY WEEK (May 1-8).
- ✓ Continue to plan for summer activities such as CAMP, VBS, DAY CAMP (include training sessions and publicity for these).
- ✓ Begin plans for All Request MOTHER'S DAY (mother and daughter teas, luncheon, banquet).

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STORIES ABOUT JOSEPH series. Titles include: The Boy Joseph (37 frames); A Slave Becomes A Ruler (32 frames); A Forgiving Brother (35 frames); A Happy Family (38 frames).

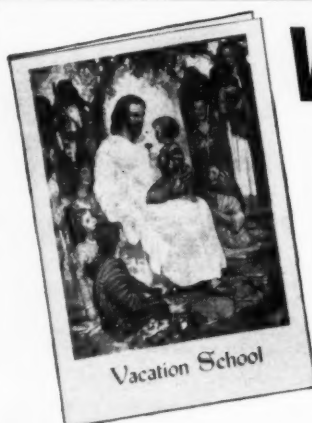
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(GFI, color, \$6 per filmstrip, \$39.50 set of seven)

LIVING TREE. Pagan customs of the seventh century are contrasted with a sacrificial follower of Christ, Winfried, apostle to the Germans.

(WWP, 48 frames, color, \$10 with record)

MR. DON'T-FEEL-LIKE-IT. How the gospel reached the heart of a young man in the Orient and changed his life. (SP, 30 frames, color, \$5)

OLDER TEENS AND DATING series. Titles include: Going Steady (54 frames); Falling In Love (51 frames); Conduct On A Date (49 frames); When Should I Marry? (45 frames).

(FF, color, \$6.50 per filmstrip, \$3.50 per record, \$25.50 complete set)

OLDER TEENS AND POPULARITY PROBLEMS series. Titles include: The Crowd (48 frames); Smoking and Drinking (48 frames); My Loyalty Test (45 frames); Influencing Others for Good (47 frames).

(FF, color, \$6.50 per filmstrip, \$3.50 per record, \$25.50 complete set)

OLDER TEENS AND THEIR FAMILIES series. Titles include: I'm Not A Child Any Longer (45 frames); You And The Car (48 frames); Families Come In Handy (48 frames); Money Problems (44 frames).

(FF, color, \$6.50 per filmstrip, \$3.50 per record, \$25.50 complete set)

PILGRIM'S PROGRESS. John Bunyan's story of a Christian pilgrim as he journeys through this world to his heavenly home. (GFI, 29 frames, color, \$6)

STORY OF THE PROPHETS series. Part I: Frontiersmen of Faith; Amos, God's Angry

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Part II: Jeremiah, the Reluctant Rebel; Ezekiel, Man of Visions; Prophet-Poet of the Exile; In the Fullness of Time.

(CAF, color, \$6 per filmstrip, \$3 per record, \$40.50 complete set Part I, \$27.50 complete set Part II)

SUSAN'S FIFTY CENTS. A junior high girl is tempted to keep money that doesn't belong to her but learns that God blesses those who forsake all sin.

(SP, 30 frames, color, \$5)

YOUNG TEENS AND DATING series. Titles include: First Dates (42 frames); Whom Do I Date? (43 frames); How To Act On A Date (44 frames); Is It Love? (47 frames). (FF, color, \$6.50 per filmstrip, \$3.50 per record, \$25.50 complete set)

YOUNG TEENS AND POPULARITY PROBLEMS series. Titles include: Overcoming Awkwardness and Shyness (43 frames); Making and Keeping Friends (46 frames); Trying To Be Popular (43 frames); What About Smoking? (45 frames).

(FF, color, \$6.50 per filmstrip, \$3.50 per record, \$25.50 complete set)

YOUNG TEENS AND THEIR FAMILIES series. Titles include: Learning To Live With Parents (50 frames); Getting Along With Brothers and Sisters (47 frames); Sharing Responsibilities at Home (41 frames); Allowances (47 frames).

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Set IV: Greek Gods and the Gospel; Palmyra, Ancient Caravan City; Jordan, Land of Promise; Pompeii, A Portrait of Roman Life.

(MIS, approx. 41 frames, color, \$6 per filmstrip, \$2.95 per record, \$28.30 complete set)

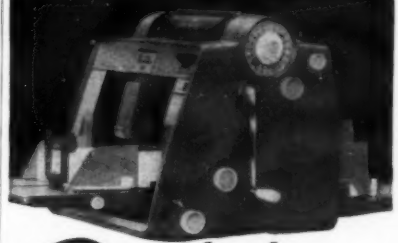
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THE VISITING TEACHER. Suggests remedies for absenteeism in the Sunday school.

(CPH, black & white, \$2)

VBS Check List for April

1. Have you studied records of last year's VBS in preparation for 1960? ☐
2. Have you selected the dates and hours for your school? ☐
3. Have you chosen a director? ☐
4. Have you selected other staff members such as teachers, department superintendents, secretary and registrar? ☐
5. Have you chosen and ordered your curriculum materials (these should be in the hands of teachers this month). ☐
6. Have you chosen other necessary committees such as transportation, publicity, housing, finance? ☐
7. Have you set dates and planned for training sessions for workers? ☐

If you can answer "yes" to all these questions, your plans for your 1960 vacation Bible school are progressing fine.

Moody Monthly

New Books for Christian Workers

These recently released books may be helpful to you if you are a church or Sunday school worker.

THE CHRISTIAN CHOIR MEMBER by Carl Halter. Discusses the place of music in worship, requirements of a choir member and the place of the member in the choir. *Concordia, St. Louis, 1959, 28 pages, paper, 25¢.*

SUNDAY TALKS ABOUT CHILDREN OF THE BIBLE by Joseph Anderson Schofield, Jr. Forty-eight short talks with application for children. *W. A. Wilde Co., Natick, Mass., 1959, 189 pages, \$2.50.*

STANDARD BIBLE ATLAS. Thirty-two pages of pictures, articles and maps relating to Bible times. The seventeen full-page maps are in color. *Standard Publishing Co., Cincinnati, 1959, 32 pages, paper, \$1.00.*

THREE MONTHS OF SUNDAYS by Doris Louise Seger. Twelve young people's programs on the lives of Joshua, David and several missionaries. Each chapter includes: purpose, preliminaries, participation, program pointers

and preparation. *Scripture Press, Wheaton, Ill., 1959, 103 pages, paper, \$1.00.*

NURSERY CHILDREN SING. A collection of songs for the nursery department. *Scripture Press, Wheaton, Ill., 1959, 32 pages, paper, 60¢.*

SEE 'N SING, A VISUALIZED SONG, SAVIOUR LIKE A SHEPHERD LEAD US. Each large page contains a phrase from the hymn and a drawing illustrating that phrase. *Scripture Press, Wheaton, Ill., 1959, 24 pages, paper, \$1.00.*

RHYME-TIMES FOR WEE ONES by Marie H. Frost. Rhymes to be recited to children up to two—pictures to illustrate and action suggested. *Scripture Press, Wheaton, Ill., 1959, 48 pages, \$1.00.*

EASTER PROGRAM BUILDER, No. 8, Compiled by Grace Ramquist. Thirty-two pages of recitations, exercises, plays, readings and songs for your Easter program. *Lillenas Publishing Co., Kansas City, 1960, 32 pages, paper, 40¢.*

Publicize Your VBS

Does everyone in your church know about your vacation Bible school? Does everyone in the community know about it—especially those who aren't reached by any other Bible school? You may have the best program you can plan, but if no one knows about it your labors are in vain.

Here is a list of publicity methods which have been used successfully by various churches. Check the ones which may be helpful to you in telling your church and community about your vacation Bible school.

- | | |
|--|---|
| <input type="checkbox"/> Posters, commercial | <input type="checkbox"/> Oral announcements at church services and meetings |
| <input type="checkbox"/> Posters, home made | <input type="checkbox"/> Buttons and pins |
| <input type="checkbox"/> Banners | <input type="checkbox"/> Church bulletin |
| <input type="checkbox"/> Pennants | <input type="checkbox"/> Newsletter |
| <input type="checkbox"/> Billboards | <input type="checkbox"/> House to house visitation |
| <input type="checkbox"/> Sign outside the church | <input type="checkbox"/> Balloons |
| <input type="checkbox"/> Parade | <input type="checkbox"/> Walking posters |
| <input type="checkbox"/> Telephone brigade | <input type="checkbox"/> Pre-school rally |
| <input type="checkbox"/> Radio announcements | <input type="checkbox"/> Films and slides of last year's school |
| <input type="checkbox"/> Television | <input type="checkbox"/> Stickers placed in church printed material |
| <input type="checkbox"/> Newspaper advertisements | <input type="checkbox"/> Contest to bring newcomers |
| <input type="checkbox"/> Newspaper feature article | <input type="checkbox"/> Car bumper stickers |
| <input type="checkbox"/> Postcard invitations | <input type="checkbox"/> Personal invitation |
| <input type="checkbox"/> Tags worn by Sunday school pupils | |
| <input type="checkbox"/> Head bands | |

NEED HELP in choosing material for your VBS?

MOODY MONTHLY has a list of 1960 materials provided by leading evangelical publishers. The list includes theme, description, price and other pertinent facts.

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April, 1960



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Moody MONTHLY

FOR BOYS AND GIRLS

Jr.



ZIMBA

and the River Baboons

By Ruth Samarin

Toto held Baby Zimba on her lap and helped him stuff a banana into his mouth.

"Now, are you happy?" she demanded.

Her baby brother had a mouth that

Toto never complained about that. What bothered her was watching over Zimba. And days like today made her wish she could give the job to someone else.

Twice already the baby had crawled to the big black waterpot and knocked it over. This was the third trip to the river she had had to make. But, riding happily on his sister's hip, the fat black baby was unaware of the mischief he had caused. He caught at her red beads and laughed when they swung out of his reach.

The path to the river ran down the truck road. Once or twice a day a truck would rumble past. At the foot of the hill, Toto left the road and cut across the field toward a wall of high trees. Their shade would be welcome, and through the trees she would soon see the glint of the Wam River.



Caring for Zimba was one of the most important things Toto had to do.

was always hungry. But he could not talk. He merely smiled a happy smile, showing his four new teeth.

Toto swung the fat baby onto her hip. Dipping her head down, she carefully placed a big water pot on top of her head. Being the oldest girl in her family, she had many jobs. The most important were caring for her small brother and carrying the water from the river to the house.

Water carrying was hard work, but



A young river baboon looked the baby over very carefully.

The shade of the tall trees was cool. Toto forgot about the trouble her little brother had caused her. She kissed the top of his fuzzy head bobbing with sleep and shifted him to her shoulder. "Toooo-toooo!" came a familiar voice from the darkness of the forest.

"Biri!" she called, "where are you? I can't see you."

Biri pushed aside the brush a few yards down the path and stepped out in front of her. He had something in his hands.

"Look, Toto, I've found lizard tongue mushrooms," he said, showing her a mass of coral shaped mushrooms. "Put Zimba down and let's hunt for more."

Tearing leaves from a tree Biri made a nest bed for the sleeping baby and gratefully Toto eased Zimba's heavy weight onto it.

"Mamma says that Zimba is too young to ever be left alone," said Toto. The two children gazed at the sleeping baby. His black button eyes were tightly shut and his banana-smearred face seemed quite content.

"Oh, he'll be all right," assured Biri. "If we find a lot of mushrooms your mother will be happy, and no one will know the difference."

Toto's heart told her she should take the sleeping baby with her. But, she argued, two hands could gather more mushrooms than one. Biri parted the trees and Toto followed him through the underbrush on their search.

They looked in the cool places. Down on their knees they searched beneath bushes and in the clefts of mossy rocks. Taking off her headscarf Toto laid the fragile mushrooms carefully in its bright folds.

Then Biri knew another spot farther on, where the shiny umbrella-shaped mushrooms could be found. If you knew just the right place and the time of the year there were always some there. Just ahead was his landmark, the mahogany tree. Pushing aside the leaves, they found twelve creamy caps just coming through the ground. At last the headscarf was full. Toto tied it loosely and put the bundle on her head.

Walking back through the trees, the two discussed how they would like their mothers to fix their mushrooms. Toto liked hers best cut into small pieces and mixed with peanut butter. Biri wanted his cooked with meat and hot peppers. But as they chatted gaily Toto kept watching the sun. It was getting late.

"Come on, Biri," she said anxiously, "we had better run."

Through the trees they caught sight of the big black pot and the baby on his bed of leaves beside it. He was on

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Number 1C, Lee Won Il, cannot remember his parents at all. He was found begging in the market with a gang of beggar boys. Now he is a changed boy in our Little Lamb's Orphanage in Seoul. He loves to tell of his past as a beggar and the change that has taken place in his life since he learned of Christ and His salvation.

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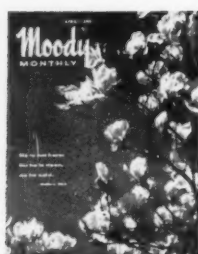
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his back waving his hands and feet and crying loud angry cries.

Toto sighed with relief. He was all right, just angry at being left alone. She was about to push through the brush when Biri grabbed her arm. He pointed. Something else was pushing through to the trail just ahead of them. A family of baboons!

The two children watched in silent fear. Baboons were called monkeys with leopard jaws. Often in the evenings by the fireside they had heard terrifying tales of angry baboons.

Biri held tight to Toto's arm and whispered in her ear, "Stand very still—and pray!"

Toto nodded. For a few seconds she watched the baboons moving slowly down the trail toward her baby brother. Then she squeezed her eyes shut and prayed in gasping whispers, "Dear Father, up there in heaven, Zimba is in awful danger and it is my fault. I left him alone when Mother said I should not. If his cries anger the baboons, they will hurt him. Please watch over the baby. In Jesus' Name, Amen."

When Toto opened her eyes, the baboons were very close to Zimba. He stopped his crying to stare at them. The baboons saw him too. With a bark a young baboon left the group

and came close to the baby. For several seconds the young baboon and the baby stared at each other. Toto held her breath and her heart pounded in her ears.

Then a sharp bark came from a large black baboon. The young one whirled and followed the family down the trail.

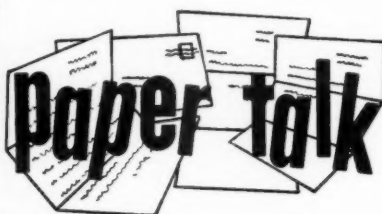
As soon as the baboons were lost from sight beyond a curve, Toto ran and grabbed up her brother. She hugged him tight until he squealed.

Biri watched her, his eyes still large and troubled. "Did you pray, Toto?" he asked, squatting beside her.

"Oh, yes, I prayed!" exclaimed Toto. "And the heavenly Father answered. I will never leave Zimba alone again—never!"

Biri nodded. "And whenever I hear a story about baboons, I will remember how God answered your prayer and protected Zimba," he said. "I will tell everyone."

Toto swung her baby brother to her hip, and dipping her head down, once again placed the waterpot on her head. "When I hear stories about the baboon," she said solemnly, "I will remember that I must do what Mother says, for her words are wise. Come, Biri, you can help me. I must carry some water home."



Lee: Well, we'll do our best. Now here is a real order to fill—just listen to this. He sounds interesting. "I am a boy of fifteen years of age, and I would like a girl pen pal at the age of thirteen. I would like one in the United States with the first name of Linda."

Lynn: That is quite an order! I hope everyone doesn't ask us to find someone of a certain age and name. We can't even always send a name from the country some people ask for.

Lee: Yes, here are some more asking for Australia. I am glad we can fill that, but in this batch of letters there are three more asking for England, Scotland or Ireland—

Lynn: And as far as I can remember, we haven't had a letter from any of those countries yet.

Lee: I don't remember any either. Do you suppose no one in Great Britain has ever read Paper Talk?

Lynn: Oh, I'm sure they have. And maybe when they read this some will join our many friends from all over the world and write to

Lee and Lynn

The MOODY MONTHLY JR. TWINS,
8995 W. 49th Place, Arvada, Colorado

Moody Monthly

Bible Verse Scramble

By Evelyn Mitchell

Would you like to try a different way to learn Bible verses in your Sunday school class or youth group? Set two flannelboards at right angles. Then print the verse to be learned on strips of art or construction paper two inches wide and cut into separate words or phrases. Art paper will stick to the flannelboard if you rub the backside lightly with sandpaper. Since this is a speed contest between two people, make two sets of the same verse, each on a different color paper.

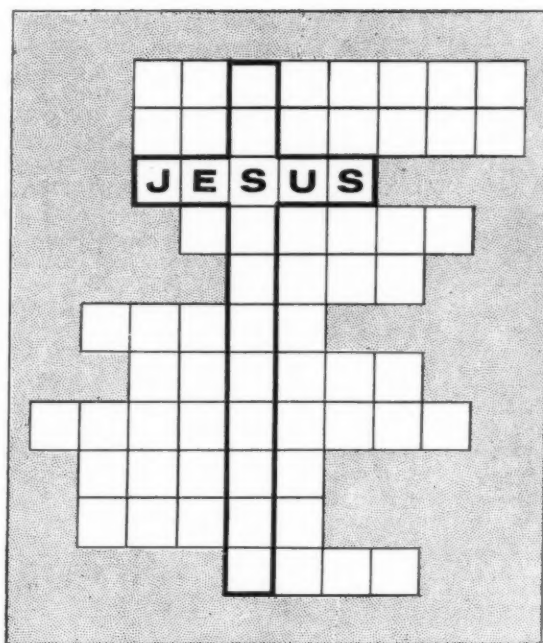
If the verse is a new one, arrange it on the board so the group gets a visual picture of the complete verse and can repeat it several times. Then scramble the words on the lower part

of each flannelboard. At the word "Go!" each of the two contestants assembles his words on the upper part of his board to make the correct sentence.

If the verse is a short one like, "My times are in thy hand" (Psa. 31:15), cut it into separate words. But if it is a longer verse like James 1:22, cut it into phrases for easier learning, like this: "Be ye—doers of the word—and not hearers only—deceiving your own selves."

File both colored sets of your verse in an envelope, and write the verse and reference on the front. Then you can use verses like this over and over, and it can be lots of fun each time.

The Easter Message



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unto you the gospel which I unto you . . . by which also ye are saved . . . how that Christ died for our sins according to the scriptures; and that he was, and that he again the day . . . and that he was seen . . . of the If Christ be not risen, then is our vain, and your is also vain. . . But now is Christ from the"



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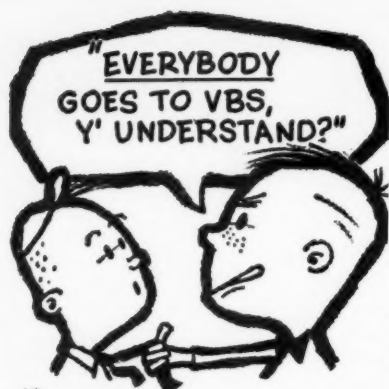
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April 17

Children of the Resurrection

Colossians 3:1-15

MEMORY SELECTION: *If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*—II Corinthians 5:17

Keep in Mind

1. The apostle Paul stresses great christological facts. Christ died, Christ rose from the dead, Christ is seated at God's right hand. These facts have redemptive meaning. Christ died for our sins. He rose for our justification. He lives for our ultimate salvation. The effectiveness of this redemptive activity rests on a further truth—that in His death, resurrection and exaltation we are made one with Him, so that we died in His death, we rose in His resurrection, we live by His life, and with Him we are seated in the heavenlies. (See Romans 6:1-11; Ephesians 2:4-6.)

2. Such doctrine has practical involvements. There is conduct which is becoming to such union with Christ and conduct which gives the lie to a profession of being one with Him. The most effective sermon is a godly walk, as the saintly Francis of Assisi said to a young monk: "It is no use walking anywhere to preach, my son, unless you preach as you walk."

Consider These Points

1. *The risen life calls for heavenly living* (vv. 1-4). There was something about the walk of Jesus that greatly enlightened and deeply moved John the Baptist, till he cried out, "Behold the Lamb of God!" (John 1:36). He walked as one on His way to the cross. Some three years later the disciples were to see Him walking as one who had been to the cross. "I am he that liveth, and was dead" (Rev. 1:18). Since we have gone to the cross with Him, and have been raised up with Him into new life, we too must walk as men who have been to the cross, have died to the old life, and are now "alive unto God." Now the sin to which our Lord died was our sin, which He took upon Himself for our salvation. The sin to which we died is our own sin, which we renounce in the power of the risen life.

Our new life is heavenly. Its foundation

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is He who sits at God's right hand in the heavenlies. Its focus, therefore, will be "the things that are above."

A heavenly life cannot be fed on earthly things. Even the finest and best of earthly things cannot feed the heavenly life. Music can indeed delight the heart, but unless it is related to "Christ who is our life" and so becomes a channel to bring heavenly things to my soul, it is not ministering to the new life.

A heavenly life must have heavenly sustenance. Now "the things that are above" do not come to us automatically. They are not like the weather, beyond our control. They must be sought. "He that seeketh findeth" (Matt. 7:8). They must be the focal point of our vision and affection, or they will elude us. Just as artists focus their whole life upon their art, so the one who is "raised together with Christ" must give heavenly things first place. An artist who allows distraction will be a second-rate artist, and a Christian who allows interference will be a second-rate Christian.

2. *The new man calls for new clothes* (vv. 5-15). The "old man," which is that total character inherited from Adam with its bent to sin, had its own characteristic ways of expressing itself. These are likened by the apostle Paul to clothing. Notice some of the items in the "old man's" wardrobe (vv. 5-8). The "new man" must have a completely new wardrobe, and of an entirely different sort. The new fashion parade is given in verses 12-14. Some of these garments will not be admired by the world—such as lowliness, meekness, longsuffering—but they are truly high fashion in the court of heaven.

Notice too that the Lord Himself sets the fashion for citizens of heaven (v. 13). We are to copy him. The garment which adds the finishing touch, and at the same time holds all the others in place, is love (v. 14). It not only has beauty of its own, but it adds lustre to kindness, meekness, longsuffering and forgiveness. Here indeed are garments which far outclass all the mink and ermine of earthly fashions.

Apply These Truths

1. The best proof you can offer of the resurrection of Christ is behavior that demonstrates His risen life.

2. Bad conduct in a Christian is like rags on a king.

3. Keep the belt of love well fastened, and all the other virtues will stay in place.

April 24

Hunger for Righteousness

Matthew 5:6, 7; 13:44-46; 18:23-33

MEMORY SELECTION: *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*
—Matthew 5:6

Keep in Mind

1. The Beatitudes of Matthew 5:3-12 can be divided into two groups: the beatitudes of character (3-9) and the beatitudes of conflict (10-12). Both groups are vital to the Christian.

2. It is evident that the committee preparing the lessons intended the parables of the treasure and of the pearl (Matt. 13:44-46) to be taken as a commentary on the beatitude of hunger (5:6). This view is not universally held. Many believe that the two parables present the Lord Jesus making the great sacrifice for His Church. There can be no great objection, however, to their being used as pictures of the awakened sinner who sees the supreme value of salvation and is willing to renounce all lesser gain as loss for Christ's sake.

Consider These Points

1. *The Beatitude of hunger* (Matt. 5:7; 13:44-46). Hunger is a healthy symptom. When desire for food vanishes, there is something seriously wrong. But one may be hungry and have no way of being fed. There is, however, one hunger which is its own guarantee of satisfaction. That is hunger for righteousness. This promise of the Saviour has been a comfort and a strength to many a saint in his struggles for purity and holiness of life, and it has assured many an awakened sinner that God would answer his cry.

Salvation is free, yet it costs us everything. It is a gift, yet its demands are all-inclusive. The man who will not "sell all that he hath" will have no part in the kingdom of heaven. We cannot clutch our little world to our bosom and still have the world to come. It requires empty hands to take the gift of life.

Look at men all around us. They are so satisfied with treasures of earth that they have no desire for the treasure of God. They are so fascinated with the pearls of earthly gain that the "pearl of great price" has no attraction for them. Sometime God has to snatch away men's treasures and pearls to make them willing to receive His treasure and His pearl. In that case it is not a voluntary "sale" as in the parables. But happy is the man who catches sight of the worth of God's offer and gladly counts all former gain to be loss, even as dung, for the "excellency of the knowledge of Christ Jesus." (Phil. 3:8).

2. *The Beatitude of mercy* (Matt. 5:7; 18:23-33). Once again let us remember

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that the Beatitudes do not present the way of salvation, but they do present a standard of conduct for saved people. Likewise our parable presents what God requires of His servants, not what we must do in order to become His servants. There is something so completely contradictory about receiving mercy and not showing mercy that the validity of such a person's profession is brought into question. At any rate, such conduct calls for rigorous disciplinary measures, here described as being delivered to the tormentors.

Most vividly does our Lord teach us that we shall never be called upon to forgive to the extent of our being forgiven. The servant's debt is set at ten thousand talents, roughly estimated at seven and a half million dollars. Over against that, the fellow-servant's debt was a mere \$12.50! The parable required such extreme figures to tell us that our offences against each other cannot compare with our offences against God. Having tasted of the divine forgiveness, then, we should be quick to forgive each other.

Apply These Truths

1. Hungering and thirsting for Thee,
 Jesus,
 With blessed hunger here;
 Looking for home on Zion's mountain,
 No thirst, no hunger there!
 —J. L. Lyne
2. Consider this,
 That, in the course of justice, none
 of us
 Should see salvation: we do pray for mercy,
 And the same prayer doth teach us
 all to render
 The deeds of mercy.
 —William Shakespeare

May 1

The Pure in Heart

Matthew 5:8, 27-37; Luke 9:61, 62
MEMORY SELECTION: *Blessed are the pure in heart: for they shall see God.*—Matthew 5:8

Keep in Mind

1. In this week's lesson, the Beatitude (Matt. 5:8) is the text, and the other passages are offered as the exposition. Allowing Scripture to expound Scripture is good practice. "God is His own interpreter, and He will make it plain."
2. We come to that portion of the Sermon on the Mount in which our Lord set up what He Himself says alongside what was given in the Old Testament law as of equal authority, and even as taking precedence. See Matthew 5:22, 28, 32, 34, 44. Notice that this immediately follows His statement that He came not to destroy the law but to fulfil it (v. 17). When He says, "but I say unto

you," it is not a reversal nor an abrogation nor even a mitigation of the law, but rather an enforcement of it. He shows the inwardness of the law, and goes right back to the original standards upon which the law was built. Here we have the Lawgiver expounding His own law.

Consider These Points

1. **Adultery** (Matt. 5:27-30). When the heart is pure, we shall not indulge in impure practices. Adultery takes place in the heart before it becomes an overt act. The senses, sight or touch, may stir the heart to evil desire. Our eyes and our hands must therefore be strictly controlled. It would certainly be better to be blind and maimed than to have all our members acting as agents of concupiscence and so working for our eternal destruction.

But our Lord did not finish His theme at the moment (see John 16:12, 13). He left that to the apostle Paul, who by the Spirit taught us how to rid our members as agents of iniquity without getting rid of our members! "Mortify therefore your members which are upon the earth" (Col. 3:5). "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

2. **Divorce** (vv. 31, 32). Matthew 19:3-9 should be read in connection with this. There, in answer to a question of the Pharisees, our Lord enlarges on the question of divorce, showing that it is contrary to the divine intention in marriage, and therefore a perversion of the sacred institution. In a framework of human sin and depravity, however, the perversion is bound to exist, and the law of Moses threw such protection as it could around the divorced person.

That did not make divorce right, and Jesus went right back to the beginning for the standard, making clear that "legalized" adultery is still adultery. It is futile to try to impose such standards on a godless society (they were not even enforced by Moses!), but nothing short of these standards is sufficient for the Church of Jesus Christ.

3. **Oaths** (vv. 33-37). Purity of heart will affect our speech as well as our actions and our marital relations. There are three reasons given for avoiding oaths: (a) because it is a desecration of holy things; (b) because we have no power over those things by which men swear; and (c) because all swearing springs from a condition of evil.

If men's word could be fully trusted, there would be no call for oaths. Oaths are required in governmental situations because men are liars. Even their oaths cannot always be trusted. The crime of perjury is all too common. Now our Lord, who said, "Swear not at all," neverthe-

Moody Monthly

less recognized the right of a court to put a witness under oath, and He Himself spoke under oath to Caiaphas the high priest (Matt. 26:63, 64). In the ordinary affairs of life, however, a Christian should be known as a man of his word, without any need to say, "I cross my heart and hope to die," or any such stupid and wicked oath.

Apply These Truths

1. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).
2. Yield your members to God, and you will not have to mutilate them.
3. Let your word be as good as your bond, and your bond will seldom be needed.

May 8

The Peacemakers

Matthew 5:9, 21, 22, 38-48

MEMORY SELECTION: *Blessed are the peacemakers: for they shall be called the children of God.*—Matthew 5:9

Keep in Mind

1. It is not being a pacifier that makes us sons of God, but receiving the Lord Jesus Christ (John 1:12). But being sons of God will make us pacifiers, and that is one of the marks which will identify us as sons of God (Matt. 5:9).
2. *Raca* (v. 22) is an expression of contempt. It has a Chaldaic origin, and signifies an utterly worthless person, a "no-good."
3. The word translated "fool" in verse 22 means "blockhead."
4. The Roman soldier was privileged to require one of a subject nation to carry his pack for him for one mile. That seems to be the reference in verse 41.

Consider These Points

1. *The peacemaker and his brother* (vv. 21, 22). The text actually describes the one who is not a peacemaker, so we need to reverse the picture to see the peacemaker. "Thou shalt not kill" is one of the Ten Commandments (Ex. 20:13), but the rest of the statement is simply the tenor of Scripture, not an exact quotation. The Lord here indicates that murder is not confined to the actual slaying, but where anger is harbored in the heart, murder is already present. The phrase "without a cause" is omitted from the best manuscripts.

We had better not talk too much about "righteous indignation." It may turn out to be not so righteous. See how heaping scornful epithets on a brother is put in the same category as murder. There are bullets more cruel, poisons more destructive, daggers more sharp than those used by the assassin. The peacemaker, then, will renounce those feelings of anger and avoid those terms of reproach that make



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Extensive testing in actual Sunday School situations throughout the world has demonstrated that the Scripture Press system of departmental grading is not a half-way measure for meeting pupils' changing needs, but the most efficient plan!

Scripture Press departmentally graded lessons embody basic educational principles endorsed by public school educators



The conventional grading system in public schools moves pupils from one grade to another year by year. This is more and more giving way to a flexible system in which pupils are grouped together according to abilities and interests. Significantly, the grouping method followed by these "multigrade" schools is to place

1st, 2nd, and 3rd graders together as Primaries, and 4th, 5th, and 6th graders together as another age-group. This is identically the plan followed in Scripture Press departmentally graded lessons.

Public school educators enthusiastically report that more learning takes place with multigrading than with the traditional system of assigning separate lessons for each grade. They state that, under this three-year grouping plan, children have richer experiences of learning and doing. Also, teachers can better adapt these experiences to each child's capacity to respond and use them.

Newsweek magazine for September 15, 1958, stated: "As to the merits of such methods, Dr. Shirley Cooper, Associate Secretary of the American Association of School Administrators, seems to have no doubts. 'Any program recognizing that children of the same ages do not necessarily have the same ability,' said Dr. Cooper, 'should help contribute to an improvement of our school system.'"

In their 1959 book on the elementary school, John I. Goodlad of the University of Chicago and Robert H. Anderson of Harvard University show why a flexible plan is superior for effective teaching: "If only children would be all of a size, all of a kind, all of a common ability, they would fit neatly into the concept of a grade for a year. But they are not like this, and we really would not want them to be. Our very way of life is founded on the premise that human individuality is to be fostered and our organizational practices to be judged by how adequately they promote both group and individual growth."

Scripture Press, in accord with sound educational principles of today, does take into account the differences in personalities and abilities of pupils in the same grade. Only in this way can children and young people most successfully learn and live God's Word! These All-Bible lessons are therefore flexible, to fit the spiritual experience and growth of individuals.



Scripture Press graded lessons help you teach both pupils with strong Christian background and those with none

If your Sunday School is like the majority, some pupils are with you for years, others for only a brief period. Scripture Press materials take into consideration both the old-timers and the newcomers.

The lessons start with a pupil as he is and work with him where he is in his spiritual experience. Teachers are helped to lead their pupils to know Jesus Christ as personal Saviour when the pupils are spiritually ready, then to know Him increasingly as Lord. As the teachers' manuals explain, this involves patient and sympathetic presentation of how to grow and behave as a Christian.



Scripture Press graded lessons unify the entire Sunday School hour by stressing one aim for each department—pupils retain more Bible learning

These departmentally graded materials are "correlated." This means that you enjoy each week a Sunday School hour in which every activity helps drive home one carefully chosen Bible truth. The materials start stressing this Bible theme in the "pre-session" period, those 15 or 20 minutes before the regular Sunday School session starts. You invite the pupils to examine pictures of the Holy Land, or you present an object lesson, or you let the children present a lesson on the flannelboard, etc. This activity can be a vital learning experience related to the lesson. The worship service, presented in each teacher's manual, establishes reverent heart-attitudes and builds readiness for the Bible lesson. During the hour, Bible memorization, songs, the Scripture lesson, visual aids, any handcraft, the expressional activities, and appealing take-home papers all add impact to the day's one main Bible theme.

With this unified approach, enthusiasm and departmental loyalty run high among officers, teachers, and pupils. There is a sense of belonging to a real team. And it naturally follows that pupils are strongly motivated to apply the truth learned to their own life-problems.



Scripture Press departmentally graded course provides pupils full training in all areas of Christian education

Pupils who study the Scripture Press course receive a balanced, thorough Christian education. These and other phases of spiritual training get full-fledged treatment; evangelism . . . Christian growth . . . Bible knowledge . . . character building . . . daily Bible study and personal worship . . . witnessing for Christ . . . church loyalty . . . missionary and stewardship education . . . basic church membership training. There are also suggestions for incorporating other special emphases of your own denomination or fellowship, under the guidance of your pastor or director of Christian education.

Scripture Press materials challenge pupils to help make Christ known to others (1) by word, attitude, and deed through Christian living and personal witnessing; and (2) by vital involvement in the missionary program of the

church. Pupils have many opportunities for "laboratory practice" as they learn to live for Christ in a variety of classroom, home, and community situations.



Busy pastors and church leaders find it easier to keep in touch with the total Sunday School program through the practical Scripture Press plan

Your pastor, Christian education director, superintendent, and any others concerned with your Sunday School as a whole will find it easy to "keep their fingers on the pulse" of the entire Scripture Press departmentally graded curriculum—a practice virtually impossible where each single age pursues a study course all its own. Through the practical Scripture Press plan, key church and Sunday School leaders everywhere gain insight and participate actively in their Sunday School programs. Their entire Christian education programs are stronger because of the interest and understanding these leaders are able to contribute.

Scripture Press teachers' and pupils' manuals help build new enthusiasm and spiritual fervor in your Sunday School



"An official of our denomination recommended your excellent lesson material," says a Scripture Press user in Connecticut. "We examined and adopted it about four years ago. Our attendance has really grown and the rate of loss of teen-agers has dropped measurably. Because of pupil participation there is real improvement in the Bible training our children receive."

There's a reason for such hearty response—in fact, many reasons! The Bible is alive and real and wonderful in Scripture Press lessons. All manuals are newly edited every quarter and carry current copyright dates. Each publication is up-to-date in the way it looks and the way it reads. Illustrations dealing with Bible-land discoveries, news, science, etc., are expressed in fresh and pertinent terms that keep pace with today's world.

Yes, Scripture Press ALL-BIBLE teachers' manuals give you abundant Bible material, background information for teachers' enrichment, advice on teaching methods, tips on adapting lesson materials to individuals in a "real live" class, guidance on how to lead pupils to Christ as Saviour and how to help them with other spiritual needs. Many leaders say these teachers' manuals are practically teacher training courses in themselves!

All teachers in a department can meet together as a team to preview and plan their mutual program of lessons and classroom activities. And they have the inspiration of a two- or three-year teaching cycle, not going over the same ground every year.

Because of differences in reading skills within Primary and Junior Departments, Scripture Press furnishes two pupils' manuals for each department. In each case one book is simpler and one more advanced, but both present the same departmental lesson.

Colorful and fascinating pupils' manuals stir youngsters to want to study their Bibles for themselves. These inviting materials help sustain interest and build Sunday School attendance. Parents tell us that their children study the lessons because they "really like these books." All the while the Lord's message is getting hold of young hearts and lives!



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for strife and death.

2. *The peacemaker and his oppressor* (vv. 38-42). "An eye for an eye, and a tooth for a tooth" was the provision of the law in the strifes of men (Ex. 21:24; Lev. 24:20). That is equity and justice, and if one is prepared to be judged on that basis, he may then insist on such judgment upon the one who has wronged him. But peace does not come that way. Submission to wrong without retaliation wins bigger victories, over our own spirit if not over the adversary.

I heard of a Christian man who bought a house with a good piece of land. The very day he moved in the neighbor came over and informed him that he was filing suit for the moving of the dividing fence which (he declared) was several feet over on his property. The Christian man walked out to the fence with his irate neighbor and asked him where it ought to be. On being shown, he said, "Neighbor, there will be no lawsuit. Tomorrow morning we shall move the fence." The neighbor stood speechless

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When Christ ascended Olivet

For that last night of prayer,
He could have spurned the agony,
But love had led Him there.

Love brought Him into Pilate's hall
And bade Him bear the shame,
The mockery of a rabble throng,
Their hearts with hate aflame.

Love took Him all the painful way
Up bleak Golgotha's hill;
For every anguished step He climbed,
That love sustained Him still.

And when he hung upon the cross,
On rugged Calvary,
'Twas not the nails that held Him there,
But His great love for me!

for a moment, then said, "You will do nothing of the kind." The two became fast friends, and the neighbor was led to Christ.

3. *The peacemaker and his enemy* (vv. 43-48). "Thou shalt love thy neighbor" is a divine command (Lev. 19:18), but "and hate thine enemy" was the corollary added by interpreters, and our Lord repudiates it. Hatred will never make for peace. The heavenly Father does not withhold His bounties from His enemies. His sun shines and His rain falls as freely on rebels and enemies and unbelievers as upon the children of God.

His children, then, must take that as their pattern of perfection and seek to emulate it. To confine our bounties and beneficences to the circle of those who love us puts us in the category of the unregenerate, but to embrace our enemies and detractors and persecutors in our love and prayers and benefactions marks us as true children of the Father.

Apply These Truths

1. One who knows peace with God and the peace of God should be spreading peace from God.

2. Stand for your rights, and you will have a bang-up fight; stand for the right, and you will know the peace of God.

3. Love and prayer will change many an enemy into a friend.

May 15

The Christian in Society

Matthew 5:10-16; 13:31-35

MEMORY SELECTION: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*—Matthew 5:16

Keep in Mind

1. There are many uses for salt, the chief being for flavoring and preserving. Probably the latter is referred to in our lesson, although the former is not absent.

2. The parables of the mustard seed and of the leaven are variously interpreted. One interpretation sees in them the triumphant growth of the gospel in the world. This was the view of the post-millennialists, but others hold it also. Premillennialists generally regard the parable of the mustard seed as foretelling the unnatural and carnal growth of a spurious Christendom, and the parable of the leaven as warning of the introduction of evil elements into the professing church. A brief but good presentation of this view is given in the *New Bible Commentary*, issued by the Inter-Varsity Christian Fellowship.

Consider These Points

1. *Blessedness in the Kingdom of Heaven* (5:10-12). Happiness in this world is measured by ease, comfort, pleasure, plenty and so on. In the kingdom of heaven it is measured in terms of persecution, reproach, reviling. We are in a world which is far from friendly to our Lord and His kingdom. Faithfulness to Him will make us the targets of the world's enmity.

It is, of course, possible for a Christian to act so unwisely and "ornery" that he will be buffeted for his own sake, not for Christ's sake. There is no blessedness in that, but when we are reproached and persecuted for Christ's sake, because we are so like Him, we are blessed in-

deed, and have every reason to rejoice and be glad. Remember, the persecution is not the end of the story. There is the "reward in heaven."

2. *Responsibility in the Kingdom of Heaven (5:13-16)*. An old Roman proverb says, *Nil sole et sale utilius*, which means, "Nothing more useful than sun and salt." Now that is exactly what our Lord expects us to be. We are told that in the Orient out-of-door ovens were lined with salt. After a time the great heat robbed the salt of its savor, and it had to be scraped out to make room for a fresh lining. Its value as salt was completely lost. If we allow the heat of passion to rob us of the savor of Christ, we too shall be valueless in testimony.

Again, a light under a bushel not only fails to give light, but it can cause others

to stumble, and the hidden light will soon burn up the oxygen and go out. A Christian whose light is not shining will himself have less and less light, and will be a cause of stumbling to those who walk in darkness. Hold the light high that others may find the way to the Saviour.

3. *Danger in the Kingdom of Heaven (13:31-35)*. There are two dangers mentioned here. One is becoming too big, and the other is permitting corrupting elements. When Nebuchadnezzar became a great tree, giving lodging to birds and beasts, he was ready to be cut down (Dan. 4). The safety of a church is not in its size, but in its hiding-place, the Lord Jesus. And when a Christian grows too big and spreads himself too far, he may be popular for a time, but the

day of the ax will come. If we remain the size we ought to be, there will be no room for these foul beasts and birds.

We are reminded too that "a little leaven leaveneth the whole lump" (I Cor. 5:6). If we keep out even the specks of leaven, whether malice, worldliness or unbelief, we shall be "a new lump, as we are unleavened" (I Cor. 5:7). We shall be the bread of God.

Apply These Truths

1. God expects nothing of a sinner, but He expects everything of a redeemed sinner.

2. The savor is not ours, but Christ's. We did not produce the light, we received it. Therefore the glory is not ours, but God's.

3. It is not size, but quality that counts.

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A Puzzle by Marion Ullmark

CAN YOU PLANT the right tree in each of the following Bible verses?

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1. . . . and behold a man riding upon a red horse, and he stood among the _____ trees that were in the bottom . . . —Zechariah 1:8
2. And Saul tarried in the uttermost part of Gibeah under a _____ tree which is in Migron . . . —I Samuel 14:2
3. And they shall spring up as among the grass, as _____ by the water courses. —Isaiah 44:4
4. His branches shall spread and his beauty shall be as the _____ tree . . . —Hosea 14:6
5. The righteous shall flourish like the palm tree: he shall grow like a _____ in Lebanon. —Psalm 92:12
6. And Jacob took him rods of green _____ . —Genesis 30:37
7. As the _____ tree among the trees of the wood, so is my beloved among the sons. —Song of Solomon 2:3
8. . . . I will set in the desert the fir tree, and the pine, and the _____ tree together. —Isaiah 41:19
9. . . . He heweth him down cedars, and taketh the _____ and the oak . . . —Isaiah 44:14
10. Whoso keepeth the _____ tree shall eat the fruit thereof. —Proverbs 27:18

The names of the ten trees are given here, but not in the right order. Make your selections, and then look up the Bible references and see how many you have right.

- | | |
|----------------|-------------|
| 1. Willow | 6. Cedar |
| 2. Myrtle | 7. Fig |
| 3. Pomegranate | 8. Cypress |
| 4. Apple | 9. Box tree |
| 5. Olive | 10. Poplar |

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Lesson 2—The Letter to Ephesus —Revelation 2:1-7

By Philip R. Newell

*Like the Christians at the church in Ephesus, many
Christians today have left their first love*

This is the second in a series of home study lessons on the messages to the seven churches in the Book of Revelation. The author, Philip R. Newell, is a Bible teacher with the Extension Department of Moody Bible Institute. The material is intended for study, and readers are encouraged to refer frequently to their Bibles. The questions at the end of the lesson are designed to help you make certain you have mastered the material.

THE seven epistles to the churches in the Book of Revelation are often regarded as a prophetic picture of the course of church history from the beginning of the second century A.D. until the end of the age. However, we are concerned with the personal application of these letters. It is too easy to become absorbed in the prophetic and historical aspect of the messages and forget that they repeatedly appeal to the individual—"He that hath an ear. . . To him that overcometh" (Rev. 2:7).

First Love Left

As we read through the letters we find continuous evidence of spiritual decline. Smyrna and Philadelphia are the only two churches not commanded to repent.

Notice that this spiritual decline begins at Ephesus. This is true of individual Christians also in the area of personal devotion and communion. Like the Christians at Ephesus, they often leave their first love. (The word "somewhat" is correctly omitted in revised texts; this was not something secondary, but something of primary importance.)

There was much outward conduct to

be commended at Ephesus, and the Lord graciously notes it all (vv. 2, 3, 6). In verse 1 the Lord introduces Himself in terms that speak of His proper relationship to the churches ("in the midst of the seven golden candlesticks" and as the One who "holdeth the seven stars").

Yet in spite of good works, labor, patience, intolerance of evil, repudiation of false teachers, unflagging zeal and hatred for the things the Lord Himself hated, there was developing at Ephesus that which only ceaseless devotion to the Lord Himself will prevent. The Lord said: "Thou hast left thy first love."

The word "left" literally means "parted from." The verb is the same used by Mark in his account of the disciples' unfaithfulness in the garden: "They all forsook him, and fled" (14:50).

This deliberate departure has characterized the people of God in every age, beginning with Adam and Eve. Thus did Noah (Gen. 9:20-24); Abraham (Gen. 16:1-5); Jacob (Gen. 33:18, 19) and the children of Israel repeatedly, at Kadesh-barnea, in the days of the judges and of their subsequent kings and after their return from the Babylonian exile (Ezra 9:1-11; Neh. 13:15-31). It was the same way with the disciples on earth, and it has been that way with the church, corporately and individually, ever since.

Let us not fail to note that spiritual decline comes from a deliberate choice of the heart. We will miss the importance of the lesson entirely if we conceive of this condition as something which steals upon us unawares. The act of turning away invariably begins at some specific detour point. The writer of Hebrews warns with great emphasis to watch for this turning away. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (5:12). The whole epistle to Hebrews is a solemn reiteration of this (2:1-3; 3:7-14; 4:1, 11, 14; 6:1-12; 10:23-25; 12:1, 2, 12-16).

Doctrinal Purity

Read again the moving account of the beginning of the church at Ephesus, and note the remarkable subsequent developments there (Acts 18:18-19:41). Read also Paul's thrilling charge to the elders of that church several months later (Acts 20:17-36), noticing the apostle's concern about the appearance of false teachers.

Paul's first epistle to Timothy, whom he had left somewhat in charge at Ephesus (1:3), indicates his continual apprehension of false teachers. When Paul wrote his great epistle to the Ephesians, it appears that nothing of this nature was on his mind, and now the Lord Himself takes pains to commend them for diligence in guarding against error (Rev. 2:2). Outwardly the church was apparently all it should have been.

Yet with all its doctrinal correctness, the church at Ephesus had ceased to burn with that love for Christ so dra-

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matically portrayed in Acts 19:17-20. Then it was manifesting the vital strength and life of the church at Thessalonica, whose "work of faith, labor of love and patience of hope" are in sharp contrast to the works, labor and patience which now characterize the Ephesian church. Now their work is mere routine (alas, how many church programs appear to be just this).

It is utterly impossible that Christ can forget His love for the Church, and, therefore, just as impossible that He can be satisfied without the return of the Church's love. Compare with this the heart-searching words of the Lord to Israel in Jeremiah 2:1-13. Note His loving remembrance of that people's first love toward Him, when "Israel was holiness unto the Lord."

If we find this tragic decline in our own hearts, let us follow the Lord's own formula for recovery:

- (1) "Remember therefore from whence thou art fallen"—recall the joy, wonder and victory of those glorious days of first love and recognize that to have fallen from this is in itself sin to be confessed.
- (2) Repent—do an abrupt about-face and retrace our steps to the detour point at which we consciously or unconsciously departed from the pathway of obedience and faith. Confess this freely to God as *sin*—and expect His promised forgiveness and cleansing (I John 1:9).
- (3) "Do the first works"—such as we did in the days of our original devotedness and zeal. Note specially that Christ does *not* say, "feel the first feelings," but instead, perform once more those specific acts which were themselves the direct result of burning love.

MASTERY QUESTIONS

After you have mastered the lesson, test yourself with the following questions, and circle the correct answer in each one. Answers will be found on page 71. Note: This is a self test. Do not send in for grading.

1. The only two churches not commanded to repent are
 - a. Ephesus and Philadelphia
 - b. Pergamos and Thyatira
 - c. Sardis and Thyatira
 - d. Smyrna and Philadelphia
2. The letter to Ephesus indicates that for the individual Christian, spiritual decline begins when we neglect
 - a. tithing
 - b. church attendance
 - c. soul winning
 - d. personal devotions
3. The Lord commended the church at Ephesus for
 - a. repudiation of false teachers
 - b. soul winning
 - c. standing against persecution
 - d. love for fellow Christians
4. The Lord condemned the church at

Ephesus because it had

- a. received false teachers
 - b. departed from Him
 - c. admitted workers of iniquity
 - d. left its first doctrines
5. This study suggests that the first step in recovery from spiritual decline is to
- a. remember from whence we are fallen
 - b. determine we will do better next time
 - c. confess it to fellow Christians
 - d. go out and witness for the Lord

Helpful Books

For readers interested in further study on the letters in this series, the author has listed the following books.

THE PATMOS LETTERS, by J. J. Campbell (Pickering and Inglis, London, England).

CHRIST'S LAST MESSAGE TO HIS CHURCH, by William Evans (Revell, New York).

THE SEVEN LETTERS, OR A DIVINE CHURCH HISTORY, by F. C. Jennings (Pickering and Inglis, London, England).

THE LETTERS OF OUR LORD, by G. Campbell Morgan (Pickering and Inglis, London, England).

LECTURES ON THE SEVEN CHURCHES OF ASIA MINOR, by John Cumming (Lindsay and Blakiston, Philadelphia).

LECTURES ON THE APOCALYPSE, by Joseph A. Seiss (Charles C. Cook, New York).

COMMENTARY ON THE EPISTLES TO THE SEVEN CHURCHES IN ASIA, by Richard C. Trench (Macmillan, London).

THE BOOK OF THE REVELATION, by William R. Newell (Moody Press, Chicago).

THE REVELATION OF JESUS CHRIST (ch. 3), by G. H. Lang (Oliphants, London, England).

CALLED HOME

On January 28, the Lord called home the wife of Dr. P. B. Fitzwater. Dr. Fitzwater was associated with Moody Bible Institute for forty-one years as teacher, dean and director of the pastor's course. The death of Mrs. Fitzwater followed that of her husband by a little more than two years.

Mrs. Fitzwater led the meetings of the Women's Missionary Guild at the Institute for many years. She was greatly beloved by hundreds of students who studied under Dr. Fitzwater. Even in later years she carried on a continuous loving ministry with many of them by correspondence.

Many will miss her, yet rejoice that she is with her dear ones once more, and with the Lord whom she loved and served.

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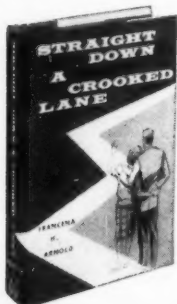
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(Holman, Philadelphia, three volumes, n.p.)

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The Only Reality

GOD HOLDS THE KEY, by Geoffrey T. Bull (Moody Press, Chicago, 254 pages, \$3.50)

MANY have read of the author's experiences with Communist attempts to brainwash him in Tibet and China, so clearly portrayed in *When Iron Gates Yield*. In a sense this second book is a sequel to the other. Yet, in another sense, it is quite different. This is primarily a book of devotional meditations, stemming from the period of the author's imprisonment in China.

We would agree with the publisher that it is an unusually moving book of devotional studies. In part this is because the sentiments expressed are not merely pious abstractions but are closely related to the writer's own experience. Near the

beginning he says of his imprisonment: "There was no real hope of release. There was no real hope of life. There was no real possibility of reunion with those I loved. *The only reality was my Lord and Saviour, Jesus Christ.*"

From such circumstances comes a series of meditations that should bring blessing and spiritual deepening to many a Christian heart.

The last section of the book is almost in the nature of an appendix. In it the reader is brought up to date on the author's life after his release from Communist prison. It has considerable human interest, but the abiding values are in the main body of the book, the author's reflections on spiritual truths in a time of deep distress.—Harold R. Cook

Job, God's Servant

DEVOTIONAL INTRODUCTION TO JOB, by Andrew W. Blackwood, Jr. (Baker, Grand Rapids, 166 pgs., \$2.95).

CONVINCED that the Book of Job is "unknown biblical territory" to most Christians, Pastor Blackwood made it the basis for a series of sermons at the Presbyterian church in West Palm Beach, Fla. After presenting the material again at a retreat, he was persuaded to make

it available in the form of a book.

Blackwood has given us more than a selection of sermons, however. In his foreword he discusses such matters as authorship, unity and Hebrew text of the Book of Job. He quotes writers as diversified in their interests as R. H. Pfeiffer, Mary Ellen Chase, C. S. Lewis, William Blake and Archibald MacLeish (author of the play, *J.B.*).

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The commentary is presented in a series of ten chapters conforming to Blackwood's outline of the book. He presents the text in the form of the King James Version, modified where necessary to clarify the meaning. Layman as well as pastor should find Blackwood's appended comments on each section of the Book of Job both devotionally stimulating and helpful in understanding the message of Job—and, for that matter, of life itself. The book is highly recommended.—Charles F. Pfeiffer

The Christ Life

PRACTICAL CHRISTIAN ETHICS, by C. B. Eavey (Zondervan, Grand Rapids, 240 pages, \$3.95)

This is a companion volume to *Principles of Christian Ethics*, published just recently. In this second book, Dr. Eavey deals with the duties the Christian owes to his God, to others and to himself, as well as those he owes to nature, his family, the community, the church and in various other directions. The book is intended for use in the classroom and for general reading.

The author makes it clear his book is for those who are born again and who desire to please and glorify God. He deals not only with what the Christian ought to do, but also with the power for doing it. He declares that there is no moral law apart from God, and there can be no right or privilege without corresponding obligation.

This reviewer was particularly impressed with the treatment given to the Christian's duties in connection with economic and industrial life. On the other hand, the interpretation suggested in connection with our Lord's teaching concerning divorce and remarriage because of fornication seems rather odd. The chapter on leisure time is interesting, giving as it does a number of tests to determine the proper use of time for relaxation and recreation.—J. Arthur Springer

The Trinity

GOD IN THREE PERSONS, by Carl Brumback (Pathway Press, Cleveland, Tenn., 192 pages, cloth, \$3.00, paper, \$2.00)

This book is written from the Pentecostal viewpoint and deals with the controversy among the Pentecostal people over the concept of the Trinity. One group among these Pentecostals is called the Oneness or "Jesus Only" group, which holds to the oneness of the Trinity. This contrasts with the Trinitarians, who hold to the three Persons of the Trinity. The author presents this latter viewpoint, that God is in three Persons,

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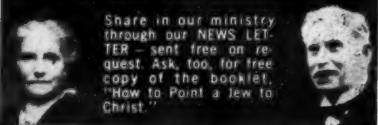
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This treatment of the doctrine is one of the most exhaustive we have seen in some time. The author uses much of Scripture as well as history and other outside materials to substantiate his position. Our point of difference with the author concerns what we feel is his over-emphasis on the ministry of the Holy Spirit.

There is a full scriptural index in the volume, which makes it convenient to trace the reasoning throughout the book. We also appreciate the love of the author for the Word of God and his evident conviction in the presentation of his material.—Lawrence E. Pearson

Missionary Tales

ADVENTURERS FOR GOD, by Clarence W. Hall (Harper & Brothers, New York, 265 pages, \$3.75)

The thirteen missionary stories that make up this volume first appeared in slightly different form in *Reader's Digest*. Through that channel they undoubtedly reached several million people who might otherwise never have read of the accomplishments of any of today's missionaries of the Cross.

It is true that these stories are simply the most striking from many that could be told. Yet they are broadly representative of a variety of missionary activities, from contacting a primitive, savage people in New Guinea to ministering to refugees in Hong Kong. They concern missionaries of varying theological backgrounds, from Anglican to Plymouth Brethren. And the author presents each story sympathetically and with warm interest.

Perhaps the best known of these stories is "Through Gates of Splendor," concerning the martyrdom of five young Americans in the jungles of Ecuador. But the reader will find them all of absorbing interest. They are all tales of outstanding devotion, even where we may not entirely agree with the aims of some of the missionaries.—Harold R. Cook

Qumran Interpretation

BIBLICAL EXEGESIS IN THE QUMRAN TEXTS, by F. F. Bruce (Eerdmans, Grand Rapids, 82 pages, \$2.50)

One of the most important uses and values of the documents found in the Qumran caves is developed in this significant work by Dr. Bruce. The material was originally given as a series of lectures in the Free University of Amsterdam, the University of Utrecht and the University of Leiden.

Out of the author's wide erudition and extensive research into these documents have come the principles of exegesis of

biblical passages in the Qumran texts which, both by comparison and contrast with Christian interpretation, form a distinct contribution to the understanding of the Bible.

The main principle of interpretation is between revelation and illumination. Revelation granted to the writers of the Word was not always understood by them, but awaited illumination at the time of fulfillment. For the writers of the Qumran texts, illumination and fulfillment were bound up with their "Teacher of Righteousness," the founder of their sect, at what they considered "the time of the end."

They frequently disregarded biblical contexts or allegorized them to make them fit their interpretations and the new historical situations of their day. Their principle of interpretation is illustrated in this volume by its application to "The New Situation," "Messianic Interpretation," "The Servant of the Lord and the Son of Man" and "The Interpretation of Daniel," and it is contrasted with biblical exegesis in the New Testament.

This is a fascinating work to be understood by layman as well as student.—Nathan J. Stone

Untrue to God

BETWEEN GOD AND SATAN, by Helmut Thielicke, translated by C. C. Barber (Eerdmans, Grand Rapids, 84 pages, \$2.00)

While quantitatively meager, this book from the pen of the Professor of Systematic Theology at the University of Hamburg is qualitatively abundant. The insight into his subject which the author manifests is rarely encountered in works of this kind. He deals with "the temptation of Jesus and the temptability of man" in a way which enables one not to be unaware of Satan's devices.

What does it mean to be "in temptation"? "To be in temptation means to be constantly in the situation of wanting to be untrue to God" (p. 3). Again, the "hour of temptation is the hour in which we believe in ourselves, in which we cease to doubt ourselves, and therefore doubt God" (p. 10). So it was in Eden, and so man fell.

The secret of temptation is that "the tempter is already enthroned in our hearts and rouses us" to acts of sin. Thus the author clearly portrays the plight of the one who, in terms of the book title, is "between God and Satan." The question is, "To whom does his loyalty belong?"

Following this introductory chapter, the author analyzes the three parts of the temptation of Jesus in the wilderness (Matt. 4:1-11). He shows the reality of

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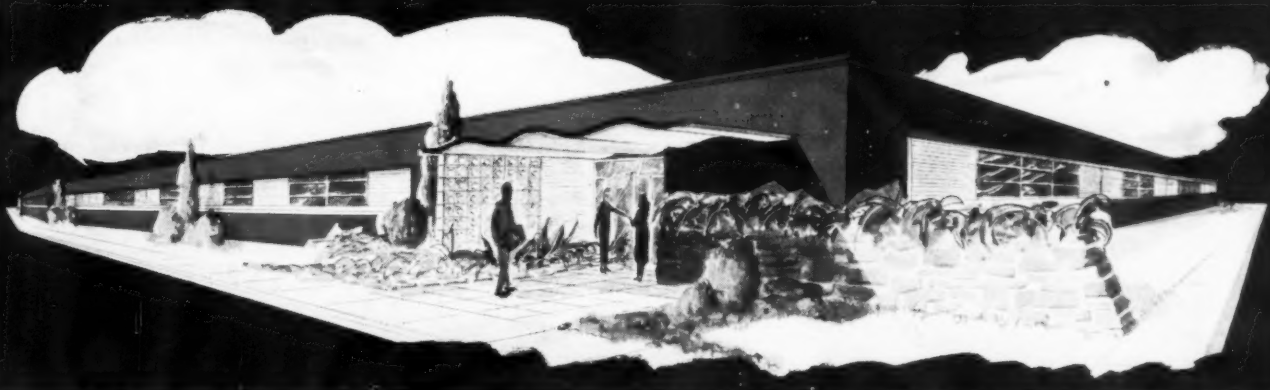
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these three tests as they were brought against Jesus and how that by the Word of God He overcame the subtle suggestions. He shows, too, that "we were there." Jesus took upon Himself not only a human nature but the human predicament as well: temptation (Heb. 4:15). The victory came by subjecting Himself to the Word of God; so must we. As One victorious He now stands ready to help us in time of need.

An appended index of Scripture passages is a further commendable feature of the book. This is a volume that should be read—and read again—by every Christian.—Walter M. Dunnett

Demonic Influences

WAR ON THE SAINTS, by Mrs. Penn-Lewis, in collaboration with Evan Roberts (The Lighthouse, 614 Skyview Drive, Nashville 6, Tenn., 325 pages)

Though the Bible frequently warns us that "our wrestling is not against flesh and blood, but ... against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:10, A.S.V.), most of us nevertheless actually live as though we were thorough-going materialists, giving scant thought to our unseen adversaries in the spiritual realm. This volume, first published about 1912, should wake the reader to the reality and significance of this warfare.

Frankly, I did not realize that such a thorough treatment was in existence of the methods, manifestations and results of demonic influence and possession. At times one has the feeling that perhaps the book is going into the speculative or even imaginative, but all in all the material is practical and valuable. Many times it is emphasized that "the believer must fight with the weapon of God's truth in the written Word" (p. 236).

The terminology, evidently common in a previous generation, of "baptism of the Spirit," is used when what is meant is what the New Testament calls "the filling of the Spirit."

The book teaches that true believers can be demon possessed, a view with which many will disagree. Difference of opinion among Bible believers, however, probably arises to some extent from differences of definition of the terms. All agree that believers can be demon influenced. Possession, to Mrs. Penn-Lewis, means being "deceived, and then up to the degree of deception, possessed" (p. 68).

This volume, if carefully read, should help to deliver those who are dupes of false cults. It also should enlighten true believers deceived by strange mystical experiences and practices which they wrongly attribute to God. Much of the volume is evidently aimed at exposing such practices.—G. Coleman Luck

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Book Briefs

BASIC EVANGELISM, by C. E. Autrey (Zondervan, Grand Rapids, 183 pages, \$2.95). Many helpful suggestions for visitation evangelism, pastoral evangelism, educational evangelism, etc., but very little instruction to the personal worker in the actual leading of a soul to Christ. The author, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Tex., seems to assume that all Christians know how to do this.

YOUNG ADULTS IN THE CHURCH, by Robert S. Clemmons (Abingdon Press, Nashville, 138 pages, \$1.50). A practical approach to the development of an effective work with young adults in the church. A useful leadership training text, but not always thoroughly evangelical in tone.

INTO THE LIGHT OF CHRISTIANITY, by William J. Schnell (Baker, Grand Rapids, 211 pages, \$2.95). The writer of *Thirty Years a Watch Tower Slave* deals more specifically in this second volume with some of the doctrines of the Jehovah's Witness cult. Both books should be read by those wanting information on this movement.

LET WISDOM JUDGE, by Charles Simeon (Inter-Varsity Press, Chicago, 190 pages, \$3.00). Great doctrinal sermons from a noted preacher of a past day whose ministry to university students was strikingly effective.

STOP EXISTING AND START LIVING, by Merrill F. Unger (Eerdmans, Grand Rapids, 131 pages, \$2.50). This volume, based on John 10:10, emphasizes the death of Christ for the sinner. Along with this, the death of the saint in Christ is declared to be the foundational truth of the abundant life. The life of Peter is used as an extensive example.

Correction:

A new book on the first portion of the Epistle of James, by Spiros Zodhiates, reviewed in February, carried an inaccurate title. The number of pages and the price also were not known. We have just received a bound copy of the book, correctly titled *THE WORK OF FAITH*. It contains 223 pages and is priced at \$3.50. Eerdmans of Grand Rapids is the publisher.

Answers to Mastery Questions on "POSTMARK: PATMOS"

See page 64

1. (d); 2. (d); 3. (a) 4. (b); 5. (a).

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It Seems to Me



WHEN CHRISTIANS GIVE

By Vaughn A. Doxey
Certified Public Accountant
Albuquerque, N. Mex.

SOMETIME ago you reported a ruling of the Internal Revenue Service that gifts to individual missionaries are not deductible in figuring income tax. You added that missionaries who in the past have worked independently are sure to be hindered by the decision, and some may have to discontinue their work unless they drastically alter their financial policies.

While your article was correct as to the facts, should we not, as Christians, examine our motives in giving?

In examining my own motives I look and blush with shame. I have given with this end in mind: Is it income tax deductible? I have passed by missionaries and individuals, gifts to whom would not have been deductible on my income tax return! Yet perhaps these gifts would have enabled a missionary to so expand his efforts to win another soul into the kingdom of God. Or, one who hungered might have been fed.

I wonder, do you suppose Jesus meant what He said in the sixth chapter of the Gospel According to Matthew?

"Take heed that ye do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

In reading these verses, in doing much praying, in letting the Lord convict my soul, I am convinced that my giving should be without regard to income tax consequences. In other words, "let not thy left hand know what thy right hand doeth."

Should we Christians even list on our income tax returns the recipients or amounts of our gifts? "That thine alms may be in secret."

This statement is made with all due respect to the Collector of Internal Revenue, because if those contributions are not itemized on our income tax returns we are not entitled to deduct them. However, the collector will allow us to deduct, in lieu of listing these contributions (plus interest, taxes, medical expenses, and certain other deductions) the

amount of \$1,000 or 10 per cent of our adjusted gross income, whichever amount is smaller.

Let us consider the effect of itemizing or not itemizing our contributions on our income tax returns. Take a family of four with adjusted gross income of \$10,000. In column (a) we itemize our contributions (listing only those to organizations which are approved recipients according to the Treasury Department), and in column (b) we omit them:

	(a)	(b)
Adjusted gross income	\$10,000	\$10,000
Itemized deductions:		
Contributions	\$ 1,500	—
Interest	700	700
Taxes	300	300
Total deductions	\$ 2,500	\$ 1,000
Net income	\$ 7,500	\$ 9,000
Federal income tax after deducting personal exemptions	\$ 1,042	\$ 1,372

Our first observation is the savings of \$330 as a result of itemizing our contributions. Now, as Christians, let us ask ourselves these questions:

1. Have I been faithful in seeking the Lord's guidance in giving, or have I given only to organizations which would result in an income tax deduction?
2. Have I saved \$330 (or whatever the amount might be) or have I permitted the Internal Revenue Service to participate in my giving to that extent?
3. If I give scripturally (according to Matt. 6:1-4) will not the blessing of the Lord be greater, and will not the joy of giving be more abundant in my life? And will not the Lord provide the money for the additional income tax due?

In the past fifteen years of my public accounting experience, I have urged Christians to give their tithes and offerings by check, so they would have evidence to substantiate their income tax deductions. Now, I wonder if it wouldn't be best to keep our giving between ourselves and God; giving where He directs, whether it be to an individual or to an organization.

As Christians, let us examine our motives in giving!

Moody Monthly



Dani-speaking tribesman in Dutch New Guinea.

CONTACT in New Guinea

DANI-speaking tribesmen in Dutch New Guinea have heard the gospel in their language for the first time and have taken steps to alter their way of living.

Three missionary groups combined to bring in two Christian tribesmen who knew the Dani language. After these two preached, interest ran high and the local chief was among the most interested.

Groups of several hundred natives gathered regularly to hear several gospel recordings made in their dialect. When a meeting was over, they ran around in a huge circle, chanting that they were going to stop their pig sacrifice, quit smoking and seek eternal life.

Don Richter of Gospel Recordings and Gordon Larsen of The Christian and Missionary Alliance were flown into the Swart Valley last fall by the Regions Beyond Missionary Union and brought the two Christian tribesmen with them. Sometime later, Dave Martin of the RBMU wrote: "Early in the morning, the groups... started to gather for the Sunday service. It took most of the morning before they were all assembled... After all were seated, our local chief handed out bundles of rope... he instructed them (the natives) to go home after the gathering and tie up all their war weapons... We gather they are planning on burning them."

Another missionary wrote. "Some... walk for hours to get here.... Our chief repeats sentence by sentence so that everybody can understand... Last week there was a challenge to war from the other side of the River Swart. Our local chief went over and told the people that they would not respond to their war call, because they wanted to follow Jesus."

The language barrier is still great as the dialect is not perfectly understood, and missionaries are concerned that false cults may arise. More workers are needed, and also prayer is asked that this is not outward reformation without an inward change of heart.

April, 1960

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MISSIONARY JOURNEY TO

THE EDGE OF TOWN



They prayed about the foreign field,
then the Lord gave them
a mission field at home.

By Allegra McBirney

ABOUT three years ago my husband and I began praying for an opportunity to serve as missionaries. Very soon after our prayers began, possibilities for service appeared in New Guinea, Africa and Formosa. But now—three years and many prayers later—we realize that the Lord had something very different for us: not a field at the edge of civilization, but simply at the edge of town.

We'd heard about a certain trailer court from several sources, usually only by whispered reference or implication. "Really, I've heard things about that place . . ."

The whisperings may have spurred us on. At any rate, our search for service soon took us to that court, with plans to start a children's Bible class there.

Our first efforts to get permission from the court manager met with coldness. But we had encountered that attitude before, so we simply turned the matter over to the Lord in prayer. When we went back a few days later, we were given

unqualified permission to proceed in any manner we chose!

There was one drawback, however: no available meeting place. Our only alternative was to hold our classes in the tiny and very dusty court play yard. But the Lord doesn't have to hire a hall in which to do His work. The play yard was sufficient—and we were thrilled with it!

Holding the class in that area proved a *challenge*, to say the least! We learned within minutes that the presentation of a lesson has to be pretty lively to compete for attention with a continuous parade of passers-by, bicycles, trucks, garbage-can dumpers, people hanging up washing—and even the moving in of a new trailer right across the way!

But the Lord, because there was the need, worked an amazing resilience in our hearts and a selective deafness in our ears, as well as in those of the children. Little by little—though the wind repeatedly blew the figures off the flannelgraph board and an epidemic forced part of the

class to watch and listen through the fence—the Spirit got across to many of those young hearts the truth that is Christ—and the vital fact that we neither *pray* our way into Heaven nor *work* our way there, but that Jesus alone *is* the Way. Even children who out of curiosity had listened from a perch in a nearby tree gradually came down—Zaccheus-fashion—to hear more about the Lord Jesus.

From the start the Lord made clear to my husband and myself that it would not suffice merely to *talk* about Him: We had to *act* like Him, too. We, He told us in our hearts, were going to be our most obvious object lesson! And so it was, by His grace, that we tried to help the children, in the Name of the Lord, with everything from broken bicycles to broken hearts.

♦ And these little folks did have problems—most of which, like icebergs, had only a tenth part apparent at the surface.

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These children did have problems—most of which, like icebergs, were nine-tenths submerged

with the other nine-tenths submerged.

"Oh, I wish my mommy would come home from the bowling alley," one said wistfully. That certain bowling alley and bar, I'm certain, had brought many an ache to those small hearts.

"They're saying things about my mommy," another told us, "and they just aren't true!" A third youngster said nothing at all. She just showed me her doll and clung to my skirt, session after session.

And their problems didn't lessen when the Spirit took control of their young lives, either. One girl, who became very interested, suddenly was assigned all manner of household chores when it was time for Bible class. Or she'd get whisked off to the movies and return just as class was over.

A number of them told us of difficulties they had encountered at school. How hard it was, for instance, but how determined they were, to pray before meals in the school cafeteria.

One girl told us that a boy in her class had ridiculed her faith openly. "And I almost cried!" she admitted. "But instead I said, 'I guess you just don't know about Jesus.' So I told him all about what Jesus had done for us—and he's been nice to me ever since!" Seldom have I heard a more positive illustration of "turning the other cheek."

♦ In our teaching we tried to begin at the beginning, that is, to take no previous Bible instruction for granted, for it was likely that many of the children had never before been taught the Word. And so we began with basic questions: What do you know about God? Would you like to go to heaven some day? What is sin? I remember the answer we got to that last one. "Sin is doing bad stuff." That came down from one of the boys in the tree! So we proceeded to use that definition. It may not have been the most polished one in the world, but the children understood it. And that, after all, was what mattered. Our using the phrase did wonders in making that little tree-sitter feel a real part of the class.

We continued that same discussion by asking the children to name some sins. After the usual list of crimes that make banner headlines in the papers, we asked them about some less notorious offenses.

"Is, for instance, being disobedient to your parents a sin?" I asked.

One small boy looked puzzled. And I

realized then that "disobedient" might be a difficult word for him.

"Do you know what 'disobedient' means?" I asked.

"Oh, yes," he answered promptly. "I'm just not sure what 'parents' are..."

As our class progressed, the children's questions at times demanded explanations of considerable depth. But we tried never to avoid answering them.

I remember in particular one answer

The Captives

KATHERINE L. RAMSDELL

Would you have blamed us then?

He did not act

Much like a true Messiah

When they came

To dark Gethsemane;

He waged no war; in fact,

He seemed somehow

To be expecting them.

If you believed that He was

Christ, the Lord,

Would you have let them

Take Him prisoner?

He gave but one command,

"Put up thy sword!"

How could we win—

With such a conqueror?

You'd not have run away?

We'd lost our King.

His daring claims, our hopes

Seemed all in vain.

How strange we should have

Kept remembering

His love. It bound us

With an unseen chain.

we gave, which later was criticized by an outsider who said, "That's just too complicated a matter for those kids to understand!"

About six months later the same question came up in the class. And one small boy gave the very explanation we had given so long before! I guess he noticed our surprise.

"Well, that's what you thed latht thummer," he explained in a matter-of-fact tone.

♦ Our classes had begun in the summer, and meeting outdoors had been at least possible, if not ideal. But as we got into

fall and early winter cold weather became a real problem.

However, the Lord made a way. One youngster who had really come to love Him got permission for us to use a little shed adjoining her home. It was small and only partially enclosed, and it had a dirt floor—but to us it was an auditorium!

She hung blankets at the open end and brought extra ones for the class to bundle up in. And on the barren walls of that lean-to she had lovingly tacked little pieces of paper on which she had written Bible verses.

When one of the children got unruly during the first session in our new quarters, she said firmly: "Don't you be naughty here! This is church!"

And there probably have been few church services which ended exactly as that one did: with the serving of hard candy and Kool-Aid which our little hostess had bought with her very own ten-cent allowance!

♦ If our experience at that trailer court had some of the difficulties of a foreign field, it also had a good many of its rewards. I think the challenges were parallel. We didn't have to learn a foreign language; but, in a sense, you have to learn the "language" of any people you work with, if you haven't worked with that particular group before.

There are peculiar advantages in working in a trailer court: a large group of children in one area and the influx of new listeners. But there are disadvantages, too, and we found the most heart-breaking of these was the moving away of children who were just beginning to grow in the Lord. But we had to trust the Lord to feed them through other channels—and we could pray for them wherever they went.

Undoubtedly there are other Christians who, like ourselves, feel frustrated by the littleness of their outreach for Christ. You may be one like that. You may have passed the age which mission boards consider ideal. We had. You may be without Bible school training. We are. And still you may want to serve in a missionary capacity.

Pray about it! The Lord knows the need and He knows you. And maybe He'll lead you—as He led us—to a field white unto harvest not in New Guinea or Africa, but right in your own home town.

END

Moody Monthly

By DOUGLAS STAVE

YOUTH SUPPLEMENT



Dick Mather couldn't let this fellow pass by without giving him a word about Christ.



"Will you read this?" asks Loren Sieverson.
"It tells you how you can have eternal life."

We're Not Scared to Witness Anymore!

LOYLENE AUSTIN handed the gospel tract to a classmate while she waited for English class to begin.

"I don't need that trash!" was the retort. "What good would it do me?"

Loylene withdrew the offered tract, hurt, but not discouraged. Two weeks later she tried again, this time with success.

"I can't sit around and let my class-

mates go to an eternity without Christ," she exclaims. "I just have to tell them about the One who will either be their Saviour or Judge."

Loylene is one of many high schoolers in the Albany, Ore., area who have been fearlessly telling others about Jesus Christ.

Why are these teens different from most Christian young people? Why do

they witness boldly, day after day, while most of us are content to "live our testimony" only? When I asked several of them these questions, I received startling—but thoroughly biblical—answers.

♦ DICK MATHER, a sharp senior at Albany high, was saved nearly two years ago. "After I was saved I didn't witness," confesses Dick. "Since I lacked complete as-



Some are really interested in knowing what God's Word says about them.

"If I don't study well at least five chapters a day, my witnessing begins to fall off," affirms Bill Hamill.



"We get together to share what we've found in Bible study, to pray and to encourage each other," say Albany teenagers Loylene, Judy and Patty.

assurance of my own salvation, I was ashamed to tell others of Him. When I really knew I was saved I became interested in my friends' eternal souls."

"Assurance was my problem, too," says Patty Porter, also a senior. "I professed to accept Christ when I was in the fifth grade, but it wasn't real to me. Last August I made sure. After that I wanted to tell others."

But there are millions of Christians who are sure of their salvation and yet never witness. Why?

Judy Johnson, a junior, came up with an answer. "I was ashamed to witness because I wasn't looking for God's will in my life. Since I was living for myself, I had no burden for the lost."

No burden for the lost—is this part of the reason why we have so many silent Christians? How does one get such a burden?

"One Sunday evening I heard a message on hell," Judy relates. "I really got

a vision of that awful place, and I was amazed to realize that God holds me personally responsible to warn those around me who are headed for the lake of fire. The verse that opened my eyes was Ezekiel 3:18—'When I say unto the wicked, Thou shalt surely die; and thou givest him not warning . . . to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.' From then on I determined to tell others."

"Paul's example in Acts 20 really inspired me to witness," put in Dick, "especially verses 26 and 31—'. . . I am pure from the blood of all men . . . I ceased not to warn every one night and day with tears.' If Paul was so concerned about lost souls in Ephesus, I also should be about those in Albany."

♦ But is a burden enough? Will a burden alone cause us to witness?

Not in Patty's case. She says, "I didn't start witnessing until someone showed me how. A youth director had me mark salvation verses in my Bible and memorize them."

"Then—and most important—we practiced leading each other to Christ. When I would show him the plan of salvation, he would pretend to be an unsaved person with the typical excuses. At first I floundered, became excited and confused. But the more I did it the easier it became."

Assurance, burden, practice—is this all there is to it? Not quite.

Dick Mather says, "Victory for me came by not only wanting to witness, but by doing it! Getting started was rough, but God showed me that my pride was holding me back."

"It was hard for me to witness alone," Bill Hamill, a junior, confesses. "I just couldn't bring myself to ask a person. 'Are you a Christian?' You see, I was

trying in my own strength, and that brought defeat."

"I began witnessing," says Judy, "but I left the popular kids and leaders alone—until an outstanding girl that I failed to tell died in an automobile crash. God showed me not to respect persons."

"It was hard for me to witness at first," Dale Chilcoat reveals. "I feared embarrassment, loss of popularity. But this was nothing but old pride, a sin that God hates and one that I had to confess to Him."

♦ But what keeps these teens witnessing consistently, day after day, through success or disappointment? Many Christians have known spurts of witnessing fervor, only to see their burden decrease and their outreach dwindle.

"I started witnessing," confesses Dick, "with no genuine desire to glorify God, but to gain esteem from other Christians. I've gained victory over this by prayerfully studying five or six chapters in the Bible every day."

Loylene puts it this way, "When my reading slows down, my witnessing stops! The Word strengthens me in times of discouragement, helps me resist Satan and keeps before me my obligation to tell the lost about Christ."

"I'm an 'up-and-down' Christian when I'm not saturated with God's Word," Bill admits. "By following an intensive reading plan I'm beginning to understand God's way for me—and that includes daily witnessing!"

♦ ASSURANCE, burden, practice, doing, reading—do these components bring results? Yes, and all kinds. But let them tell you.

Patty states, "I've had all kinds of opposition, even from other Christians who feel I'm too blunt. But many will never hear unless I tell them. Recently I led a classmate to the Lord and she's already witnessing to others."

"I meet all kinds—some refuse, some even become angry," says Dick. "They can't understand how I can still greet them with a smile, but I know it's the love of Christ showing through. I've had the joy of pointing several fellows to the Saviour."

"The Lord has blessed our home Bible club," states Loylene. "In fourteen meetings we've seen twenty-three accept Christ."

"I have yet to win my first soul to Christ," says Dale. "But the Word encourages me to keep on, '... for in due season we shall reap, if we faint not' (Galatians 6:9)."

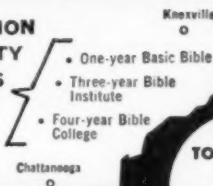
Judy's statement seems to sum it up: "Since the Lord has shown us the need and our responsibility, has helped us overcome the fears of embarrassment and has spoken to us daily through His Word—well, we're not scared to witness anymore!"

END

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this is my problem...



This month we've asked former YOUTH SUPPLEMENT editor Hazel Goddard to be our guest on "This Is My Problem." She is the mother of two teens, and now a counselor at a midwestern medical clinic.

Q. I had a chance to go with a very nice boy who is not a Christian. I didn't go with him, but have often wondered since if it wasn't a chance for me to witness to him about salvation. I'm so mixed up I don't know which way to turn. Please advise me.

A. You do have a real problem, and it is impossible to lay down some hard and fast "do's and don'ts" in a situation like this. Because this a question that will probably come up again and again in your relationships, I'd like to see you think this through and see if you can't find some answers for yourself.

Try to face the problem honestly. Ask yourself some questions, such as:

1. What is the real reason I want to date this boy?
2. How would my dating him affect my reputation—my Christian testimony—in this small town?
3. Would a friendship with him draw me closer to Christ or lead me away?

After investigating your basic motives and desires, let's assume that you really do want to help this fellow spiritually and that you simply like him as a friend.

Can't you be a friend to him without "going with" him? Must you date him in order to witness to him? How about trying to get one of the boys to strike up a friendship with him and to ask him to church?

You made one remark that was quite significant when you admitted you were "so mixed up." Do you know what God's Word has to say about confusion? Look up I Corinthians 14:33. Consider this when you become confused or "mixed up" and see the answer God gives in Psalm 37:4, 5.

Q. Is it right for Christians to participate in any kind of sports on Sunday? My brother says it is as much a sin to sleep on a Sunday afternoon as it is to bowl, or play baseball, etc. What can a Christian do on a Sunday afternoon?

A. The question of activities on Sunday has long been a problem to most Christians. You ask about sports participation. Others wonder about amusements, entertainment, trips, etc. If we are to be realistic about the problem, we should

question watching sports as well as participating. Then we get into radio, T.V., checkers, chess, ping-pong. And how about reading (other than the Bible), and studying—isn't that work?

Some of us could rationalize our way into or out of any or all of these activities. But suppose we agreed to throw out all activities for Sunday, and ended up sitting around with the gang drinking Cokes, talking about nothing, or thinking things we shouldn't. Then we are compelled to ask if it wouldn't be better to play a good game of ball.

Maybe we are looking at this problem from the wrong end of the telescope and we "can't see for lookin'." Let's turn it around and ask, "What's right for Sunday?"

Why do you suppose God directed us to keep this day different from the others? You can be sure He was thinking of us. God knows us well. He understands the world a whole lot better than we do. And while He invites us to enjoy His presence at all times, He knows the value of putting one day aside each week when we will have time to replenish our lives with spiritual power.

So, on the Lord's day we have opportunity to study His Word, fellowship with other Christians and perhaps serve Him in some capacity. There is time for meditation, prayer and memory work. Now, if we insist on pulling in some of the same old weekly distractions we rob ourselves of the provision God has made for us.

Once we go along with the proposition that God's wisdom is far superior to ours and we use Sunday the way He intended for us to do we find our answer in the depths of our own spiritual enlightenment. Then there will be no thought of rationalizing our own pet Sunday pastime.

Got a problem? How about sharing it? It'll help you and maybe someone else. No name necessary—just jot your question down on a card or letter and send it to Youth Supplement Editor, MOODY MONTHLY, 820 N. La Salle St., Chicago 10, Ill.

THEY LIVE AGAIN!

By Faith Coxe Bailey

The Book and the Stake

It was 1398, and the young priest's good friend Jerome had just come back to Prague from Oxford University. Jerome could talk about nothing but a book—the book he now held in his hand as the two men stood by the fire at the University of Prague lodgings.

The book was *Triologus* by John Wycliffe, and the young priest didn't want to read it. He was loyal to the Roman Catholic Church, and he didn't want to read heresy. Wycliffe had been condemned as a heretic and would have burned at the stake if he'd lived long enough. "Take it and throw it in the Moldau River. Or burn it," he advised Jerome.

Jerome ignored him. "I know they say it's heresy. All because Wycliffe says there's no need for a pope. He says that believers are the real Church. That the head of the Church is God in heaven. Why don't you read it for yourself? You're afraid!" Jerome taunted.

"I'm not." The young man rubbed his thin pointed nose soberly. "But . . ."

"Soft!" Jerome flared. "Got a fine education and a good job, teaching at the university. Preaching to the richest people in Prague. And you're soft."

The young priest reached out his hand. "I'm not afraid," he said. "Give me the book, Jerome. I'll read it."

He took the book and read it curiously. He found nothing that disagreed with the Bible, which he was also studying. As for trouble, he neither looked for nor expected it. For he was one of the most successful young clergymen in Prague. At twenty-nine, he was rector of the University and personal counsellor to Queen Sophia. Even the temperamental, corpulent archbishop liked him.

The young priest's popularity grew. He was called to serve the most unusual church in the country, Prague's Bethlehem Chapel, built by two businessmen who gave their money on the condition that all sermons be preached in Bohemian, not Latin, so that housewives and tradesmen could understand.

At the chapel, he preached what he

thought. "The most important thing you can do is know the truth and live up to it," he said. "The truth is right here in the Bible, the Word of God. This is the Book that tells men how they must live."

Soon he was Prague's most popular preacher!

But there was trouble brewing. It was the Wycliffe book. The University passed a new rule: No member of the University of Prague may teach what John Wycliffe teaches.

In his lodgings, meanwhile, the preacher labored on a special project—the translating of Wycliffe's book from English into Bohemian. Publicly, he declared that there was no reason to stop anyone from reading it.

Sundays, his chapel was full. But he was making enemies. The nobles he called sinful. The priests he scolded from the pulpit for greed. The archbishop turned against him. Behind his back, together they murmured and plotted, reminding one another what he had said about "the book."

The archbishop's scheme to silence him failed. Then he tangled with Rome. A deputy from Rome rode over the mountains to sell indulgences to support the Holy Wars.

But the Bethlehem Chapel preacher refused to cooperate. By questioning that indulgences agreed with what he read in the Bible, he put the authority of the Scriptures over everything and everybody else.

Angrily, the pope countered. His weapon was official excommunication.

"Hear ye!" came the cry. "The faithful in the city of Prague are ordered not to give food or drink to this stubborn son of the church!"

But he went on preaching.

Then the pope closed every church in the city. Not a church bell could ring. No one could be married or buried. Everyone must fast and wear black until the heretic preacher was silenced.

Full of love for the Prague people, the preacher knew there was only one thing to do. In October, 1412, he closed the door of his house for the last time,

mounted a horse and galloped through the gates of Prague. Taking refuge in a castle in the valley meadows, he turned to quiet contemplation and writing. There he wrote, "On the Church," a thesis that boldly said, "The authority of the Bible is over the authority of any church or any one man on earth."

✦ In hiding, the fearless Bohemian reread the book that had started it all. He finished translating the Bible into his native tongue, giving his countrymen the Word of God in their own language for the first time.

Two years later, they came for him with orders to appear before a worldwide church council in Constance. He was glad. Here was a chance to tell his story, to explain how he had been plotted against. Traveling under a safe-conduct issued by the king of the Holy Roman Empire, he started out for Constance with confidence. The safe-conduct was a guarantee that no harm would come to him.

The safe-conduct meant nothing. Two weeks later, in December, 1414, he was in chains at the bottom of the Black Friars Monastery. His jailers said he would have a hearing soon.

It was June when he saw sunshine again. The hearing before the council was very brief. He was accused of heresy. Defense was useless. As long as he maintained that the Bible was the first authority, he was a heretic.

"Recant," the council suggested. "We promise you a kind punishment."

He refused. To recant would have been to lie. The charges against him were almost all false and twisted.

They put a pointed paper cap on his head. It read, "This is a heretic." Then they ripped the priest's robe from him and led him outside the city.

There in a quiet meadow, in June, 1415, the man who gave the Bohemian people their Bible, who stood for the right of the individual to read what he wants to read, who helped begin the Reformation—John Huss—was burned alive at the stake!

END

HOW Do We Know—



Don

Nadine



Harry

Alicia



John

What do YOU want to know about the resurrection? In this article we're letting the young people at the Addison Street Baptist Church, Chicago, speak for you. They gave us the questions, and Dr. J. C. Macaulay, of Moody Bible Institute, supplied the answers.

1. Was Christ really dead?—Don Gallo-way

Yes. Two instances make this certain.

(a) When the Jews asked to have the legs of the three who were crucified broken, in order to hasten their death and have them disposed of before the Sabbath, Pilate granted their request. When the soldiers who were given this duty came to perform the task, they found Jesus already dead, so they did not break His legs. To make doubly sure, one of the soldiers pierced Jesus' side. See John 19:31-34.

(b) When Joseph of Arimathea asked for the body of Jesus, Pilate refused to let it go until he had been assured by the Roman soldier in charge of the crucifixion that Jesus was dead (see Mark 15:43-45).

2. Where was Christ's soul while He was dead?—Nadine Bias

Some Bible teachers answer this from I Peter 3:18-20. This passage, they believe, says that while Christ's body was lying in the grave, He went to the dwelling place of imprisoned spirits and proclaimed to them His triumph in the Cross. There are, however, other interpretations of this passage. We cannot give a positive answer to the question.

3. How many days was He in the grave?—Harry Anderson

Matthew uses the phrase "three days and three nights" in his Gospel (12:40). From this, some hold that it is wrong to say that Christ was in the tomb from Friday afternoon till Sunday morning. The difficulty lies in the difference between the ancient and modern ways of figuring time. Friday to Sunday to us is a period of two days. In Roman times that was three days. If only one hour of Friday and one hour of Sunday were in the period, it would still be three days. Even the phrase "three days and three nights" would be used of a period including only one complete day and

night and two portions, one before and one after. You have to bear in mind the language peculiar to the times.

4. How do we know that Christ arose from the dead?—Alicia Standifer

Men have written whole books to answer this question. It is basically a matter of testimony. Arnold of Rugby, a historian, wrote: "I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair enquirer, than the great sign which God hath given us, that Christ died and rose again from the dead."

Let us put the evidence in brief form.

(a) Think how the witness harmonizes. The resurrection of Christ is not an isolated statement. Matthew, Mark, Luke, John, Paul and Peter all affirm it, and most of these men speak of it in detail. Attempts have been made to make their testimonies contradict each other, but the variations are only those that might be expected in accounts. They are naturally given from different viewpoints and they stress different features. The great basic facts stand clear.

(b) Think of the character of the witnesses. Critics have tried to weaken the force of the testimony by saying that the witnesses were incompetent, on grounds of mental disturbance and such like. They cannot sustain such a case. Here are some facts about the witnesses, clearly supported by the records.

1. They were mentally sound, morally upright and dependable.
2. They were not predisposed to believe in the resurrection, in spite of the Lord's statements beforehand.
3. They were not easily convinced, but set up careful enquiries to check the reports.
4. Only in the face of overwhelming evidence—the empty tomb, the disposition of the grave clothes, and the person-

Christ Arose?

al appearances of Christ—were they fully convinced.

5. They were willing to die for their testimony.

(c) To disprove the resurrection would have been easy if the report had been false. When you consider that the death of Christ was a public execution, that the tomb bore the Roman seal, and that it was guarded against rifling, it is easy to see that the "rumor" of the resurrection could have been stopped overnight.

(d) Think of the personal experience of millions of believers in Christ. A skeptic asked, "How do you know that Jesus Christ rose from the dead?" The believer replied, "I was speaking to Him this morning." Such proof as this outweighs all the others.

5. How did He arise?—John Griesel

I am not sure that I understand your question. If you mean whether He rose actually in the body or "only spiritually," I would point to that scene in the upper room (Luke 24:36-43), when the terrified disciples *thought* it was a spirit which they saw. Jesus did everything that could be done to convince them that He was with them in bodily presence. If Jesus did not rise bodily from the grave, then He must have deliberately and cunningly deceived His disciples.

6. Why did Christ's clothes remain so perfect after He arose?—Kathy Sawyer

This seems to have been what convinced, first John and then Peter, of the resurrection. The turban lay fallen together on the stone pillow, and the wrapping from the body on the stone slab, just as if the body had evaporated. Let us remember that our Lord's body in the resurrection, had something of the quality of the glorified body, and therefore was not subject to such barriers as walls and doors and clothes.

7. Why was no display made at His resurrection as there was at His death?—Gene

In answering this, we can only make suggestions. In the first place, the death of Christ is not a matter of faith. It is the *meaning* of His death that is a matter of faith—that He died *for our sins*. Therefore the public nature of His death

would not compel faith. On the other hand, although the resurrection of Christ is well demonstrated as a historical fact (see Question 4), it is a matter of faith, and faith is not compelled by great sensational displays. Remember how our Lord sought to avoid display in connection with His miracles.

It is significant, too, that after His death no unbelieving hand was laid upon Him, and after His resurrection no unbelieving eye beheld Him. His appearing to Saul of Tarsus was some time after the ascension. The testimony of the resurrection was given to believers.

8. Where did Christ stay during the 40 days after His resurrection?—Cathy Springmeyer

My curiosity is just as keen as yours, Cathy. On the basis of John 20:17, some believe that between our Lord's appearing to Mary Magdalene and His later appearances He actually ascended to the Father. I have shown elsewhere why I think this to be an oversimplification. If He ascended that once, did He keep ascending between the various appearances? How many ascensions were there? The New Testament does not seem to show more than one, at the end of the forty days. Where He stayed during that time I hope to know some day!

9. Why did Christ only show Himself to His followers and not the whole world?—Dick Anderson

This puzzled the disciples in the upper room. Our Lord had told them that He would manifest Himself to those who loved Him (John 14:21). They saw that this was a change of method or dealing, and one of them asked, "Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?" (v. 22, ASV). The Lord's answer showed the difference between love and revelation. His followers were to be His witnesses (Acts 1:8); the world was responsible to accept the witness.

10. Why did Christ have to arise? Why couldn't the Holy Spirit just come?—Vicky Klonder

If Christ did not rise from the dead, what certainty would we have that He is the Son of God (Rom. 1:4), or that His death was really enough to redeem us and give us a right standing with God

Kathy



Cathy



Dick



Rich



Jerry



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(Rom. 4:25)? Or how would we know that we shall rise from the dead (I Cor. 15:17-23)? John reminds us that the giving of the Holy Spirit waited for the glorifying of Jesus (John 7:39), and of course that made the resurrection necessary. The Holy Spirit is sent forth by the Father and the Son (John 15:26). If Jesus did not rise, how could He send the Spirit?

11. How did Christ conquer death by His resurrection?—Rich McCulley

Rising from the dead was itself a conquest of death. Some had been raised from the dead, at the hands of Elijah and Elisha, as recorded in the Old Testament, and then by Jesus Himself. But in those cases it was a temporary reprieve. Christ's resurrection was permanent (Rom. 6:9). He ministers to us today in "the power of an endless life" (Heb. 7:16). He is "alive for evermore" (Rev. 1:18). But the conquest does not end there. He overcame death for us. It was on the basis of His coming conquest that He could make the great claim of John 11:25,26. He is the "firstfruit" (I Cor.

There is something infinitely better than doing a great thing for God, and the infinitely better thing is to be where God wants us to be, to do what God wants us to do and to have no will apart from His.—G. Campbell Morgan

15:20-23). He has "abolished death, and brought life and immortality to light through the gospel" (II Tim. 1:10).

12. How does the resurrection benefit us as Christians?—Jerry Officer

(a) It gives us a living Saviour, who represents us before God's throne (Heb. 7:25).

(b) It gives us a living Saviour, whose presence is guaranteed to us all our days. We have not only His example to inspire us, but His presence to help us (Heb. 2:18).

(c) It makes our hope of the future sure (I Peter 1:3). Our hope is not a vague longing, but a glad certainty.

(d) It means that our service is backed up by the power of a risen, living Lord (Matt. 28:20).

(e) Since we are joined to Him, we live by the power of His risen life, and that means daily victory. This is the teaching of Romans 6:1-11.

'TWEEN TEENS

Something for Nothing

Want a buffalo? Or maybe an elk? How about a patch of land? You can have any of these free of charge if you write to Uncle Sam and make arrangements.

If none of these interest you, you can buy a pocket book listing more than 1,000 things you can get free.

Free! The word has a magic ring, doesn't it? Everyone is looking for something without cost, a bargain, something for nothing.

On the dime store level, this may work well for a while. Who hasn't wandered through a department store or just window shopped with a wary eye for sale signs. After all, allowances don't go too far these days.

But at this point the "something-for-nothing" philosophy must stop. Life is no department store. It's no place for wandering without plan or purpose, looking for little bargains or clearance sales.

Apparently some teenagers think so. Someone surveyed a group of high schoolers around the country and asked them about their future. Can you guess what they found out? Almost half of them didn't know their own interest and had no idea what career to pursue.

Of course, you're in the other half. You have definite plans of going to the mission field or going into business for yourself packaging leeches nuts.

Fine! How much will it cost? No—no how much will Dad have to put up for college tuition to put you on the road, but what will it cost you in "blood, toil, tears and sweat"?

Few get to the top without paying some

price. Who's your hero? Billy Cannon, Eugenia Price, Billy Graham, Ronnie Avalone? Ask them how they got to the top. Check and see if they hit on an easy, inexpensive way up.

One of the reasons they're on top is that once they had the ball they ran with it. There was no stopping to wave to those on the sidelines or looking back to see who was close behind. They knew what they were after, and they beat a straight path for that goal.

Let me tell you one a friend told me. His cousin—right from the country—paid a first visit to the city. In a city of skyscrapers, museums, parks, and historical spots, she had the chance of seeing anything she wanted to see. Do you know where she went? You guessed it—the dime store.

What about you? Is high school or college an aimless, "maybe-I'll-amount-to-something" proposition? Or have you set your sights on the top? Have you made up your mind that it will cost you something, but you're going to get there no matter what the cost?

One word of warning. We're not for reckless, ruthless personal ambition. It's no sin to be ambitious, but the goal must please God.

The best summary of this, of course, is in the Word of God: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14, 15).

R.W.

news about YOUTH

* Free Methodist young people have gone airborne. The denomination's youth department has a Beechcraft Bonanza airplane for use in conducting field work.

* *Christian Teens*, an eight-page paper for young people, began publication in February. The two-color weekly, edited by Roy B. Wolfe, is published by the Christian Workers Service Bureau.

* There are more than 47,000 foreign students now studying in this country. For help in winning these students to Christ, Inter-Varsity Christian Fellowship has published a 16-page free booklet, *A Guide to International Friendship*, by Paul E. Little.

* Teenagers know more about suffering than most people think. Editors of *Hi Way*, a Presbyterian young people's magazine, came up with this conclusion after they conducted a survey on the question, "Why Does God Let Us Suffer?" Most young people said they believed that some suffering and pain had a purpose.

* Girls interested in nursing as a career may attend a summer conference, June 11-16 at Cedar Lake, Ind. Sponsored by the Nurses Christian Fellowship division of the Inter-Varsity Christian Fellowship, the conference is designed for girls who have completed their junior or senior year in high school or are already in college.

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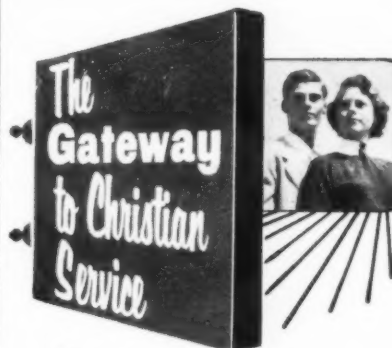
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By Anthony C. Capon

EASTER has suffered at the hands of the sentimentalists and commercializers in the manner of many of the great seasons of the Christian year.

For most people, Easter is far more associated with spring flowers and daffodils, new hats and pretty dresses, than with the resurrection from the grave of our blessed Saviour.

Indeed, even those of us who love our Bibles might find it difficult to explain to someone else just why Easter is important. We hear much more of the cross than of the empty tomb, and this month in our Bible study I want to give you what seems to me to be the three very simple ways in which the resurrection of Christ touches the life of the Christian.

But first, let us see the immense importance the apostle Paul attached to the doctrine of the resurrection of Christ. Turn to I Corinthians 15: 14, 17. What two things would be "vain" if Christ were not risen from the dead? And what would be the awful state of the Corinthian Christians? You see from this how vital and fundamental Christ's resurrection is. Now we must set out to see why.

1. We have a guarantee of salvation past.

How can we be sure that Jesus was the Son of God and truly accomplished our salvation on Calvary? The apostles had one great guarantee to which they gave testimony. You will find it in Acts 2:23, 24, where Peter is preaching his first Christian sermon on the day of Pentecost.

He speaks in verse 23 of the crucifixion, God's wonderful act on behalf of sinners. Then in verse 24 he gives his proof that Christ was not just an ordinary man dying an ordinary death. What has God done? What did God do to the "pains of death"? You see that by setting Jesus free from death God proved that He was His Son.

Peter repeats his proof in verse 32. Who are said in this verse to be the authentic witnesses of the fact of Christ's resurrection? Yes, we know that the resurrection really took place because of the reliable witness of the apostles. They actually saw Him and talked with Him.

Without the resurrection, we should have no way of knowing for sure that we had really been saved! That is why the apostles over and over again told people that Jesus had risen from the dead. Just

look at examples of this in Acts 3:15; 4:10, 33; 5:30, 31; 10:40, 41; 13:30. These verses are all taken from speeches of the apostles, and you will see how their hearts were filled with assurance because Jesus was risen.

Clearly the resurrection is God's great guarantee that Christ was His Son and that the sacrifice of Calvary was accepted.

2. We have a guarantee of salvation present.

But the resurrection of Christ is more than a guarantee of something past and finished. It is also a guarantee and pledge of God's ability to save us from sin *daily* and of His willingness to do this.

What do we need if we are to experience daily God's full salvation? Why, we need daily forgiveness and daily power. Both of these are guaranteed to us by the resurrection. Let me explain why.

You will find daily forgiveness guaranteed to us in Romans 8:34, a wonderful verse for the Christian. Paul imagines some unseen adversary coming before God to make accusations against a Christian. Will he succeed in making the divine Judge condemn him? No! For there is one at God's right hand to speak for us! Who is it? What has He done? And what is He now doing? To "make intercession" means to plead for us, or to take our side.

You see now how essential it is that Christ should have risen? We can have assurance of salvation *present*, only because we know that the risen Christ is at God's right hand as the guarantee of our acceptance. With Him there on our behalf, we may have daily forgiveness. (Write down the way the same thought is expressed in Hebrews 7:25.)

I said that we need daily power as well. This also is guaranteed to us by the resurrection. Look at Ephesians 1:19, 20. Here Paul says he wants us to understand how great is the power which God will make available to us.

What different words does he use in verse 19 to describe the wonder of that power? The Holy Spirit puts into Paul's mind some very strong expressions to convey the great might of God!

To whom is this power given? What must we be doing? This also is in verse 19. Now comes the point: What guaran-

tee have we that God's power is really so great? We are given this in the next verse. What is the greatest thing that power has done? The argument is, of course, that the power which could raise one from the dead will certainly be sufficient for our needs!

So when you are tempted to think that God's power is inadequate for your temptations or problems, just remember the great guarantee you have—think of the empty tomb! That power is yours, if you ask and "believe" (v. 19).

3. We have a guarantee of salvation future.

There is one more clause to this guarantee! It has to do, not with the past or the present, but with the future. This part of the guarantee is clearly written for us in II Corinthians 4:14.

You will notice that God is said to have "raised up the Lord Jesus." And we are then immediately told that He will do something else also. What is it? To whom will He do it? We shall then be "presented" before His glory in heaven.

Can we be sure that we shall be raised up at the last day? What does Paul say in the first word of the verse? Not "supposing", or "thinking" or "hoping", but ... what? And the guarantee, as you see, is once again the resurrection of Christ. Since Christ was raised up, we can know for sure that God will raise us up also (Of course, this is only true for those who belong to Him).

Similarly, the Scriptures tell us that we need not be anxious about those who have died "in Christ." To the unbelievers, death may seem to be the end, but not for the Christian. He knows that, as Christ arose after three days, so his departed loved ones will rise at the last day.

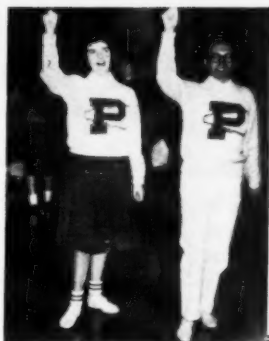
Paul reassured the Christians in Thessalonica about this in I Thessalonians 4:14. He calls the Christians departed those who "sleep in Jesus." What does he say at the end of the verse that God will do for them? "With him" means "with Jesus." God will enable them to share in resurrection with the Lord Jesus (see end of v. 16, too).

What is the guarantee for "salvation future" for our departed? The first part of verse 14 gives it! Write it down. Jesus died just as they have; but what happened to Him then?

There you have it, then—an unlimited guarantee. Keep it in your mind, use it when you are tempted to doubt and pass it on to others. END

We recommend Anthony C. Capon's book, Ask Your Bible, recently published by Moody Press (75c). Many of these Moody MONTHLY Bible studies appear in the book.

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the last word

An Associated Press dispatch from San Marco d'Urri, Italy, appearing in the *Oregonian*, tells the strange story of a poverty-stricken family refusing to accept a gift of stock in the Bank of America more than two weeks after their fellow villagers had received \$340,000 worth.

Miss Gentile Cassinelli, aged 57, voiced the feelings of her 53-year-old brother and her 81-year-old mother: "Nobody in this world gives away money without asking something in exchange."

Bank officials delivered the stock to the village on behalf of Victor and Joseph Saturno of Reno, Nevada, whose parents were natives of San Marco d'Urri.

Although the sons had never seen the village, they wanted to help it as a memorial to their parents.

Four times representatives from the Bank of America trudged up a mile-long, mountain trail to the dirt-floored single room of the Cassinellis' unpainted house, urging them to accept the gift.

No doubt you would join me in wishing that they could have been persuaded to accept the gift. But could it be that you are in the same way rejecting God's offer of an eternal and incorruptible inheritance in heaven? Peter described an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (I Peter 1:4).

"Reserved for whom?" "Reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." That inheritance may be yours if you will receive it from God through faith in Jesus Christ.

God's salvation in Christ, delivering from sin and giving an inheritance among God's own children, is a bona fide offer of "riches untold." As the Psalmist put it, "In thy presence is fullness of joy and at thy right hand pleasures for evermore."

The Doorstep Evangel,
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SHOPPER'S GUIDE

and INDEX OF ADVERTISERS

Annuities

American Bible Society.....	39
Moody Bible Institute.....	10
Salvation Army.....	23
Wheaton College.....	4, 4th cover

Automobiles

Isaacson Motors.....	34
----------------------	----

Bells

Rev. & Mrs. Clarence Betts.....	40
---------------------------------	----

Bibles

Cambridge University Press.....	43
Oxford University Press.....	24
Len Shonce.....	68
Zondervan Publ.....	68

Bibles Repaired

Norris Bookbinding.....	40
-------------------------	----

Bible Study Helps

Ward B. Chandler.....	71
Markilo.....	40
Mount Vernon Foundation.....	38

Books

Abingdon Press.....	6
Amer. Prophetic League.....	5
Bookmaster.....	4
Dunham Publ.....	6
Wm. B. Eerdmans Publ.....	2, 41
Evangelical Books.....	41
H. H. Halley.....	70
Herald Press.....	22
Humberd Press.....	70
Life Messengers.....	22
Moody Bible Institute.....	28
Moody Press.....	2, 9, 66, 70
Old Authors.....	68
Parents' Association.....	52
Pinebrook Book Clubs.....	67

Broadcasts

Back to the Bible.....	8
Radio Bible Class.....	5

Camps & Conferences

Beacon Heights Resort.....	8
Camp Forest Springs.....	56
Canadian Keswick.....	27
Erieside Bible Conf.....	27
Honey Rock Camp.....	50
Tri-State Bible Conf.....	40

Church Bulletins

Cathedral Press.....	28
Woolverton Printing.....	38

Church Equipment

F. K. Bainch.....	52
Bible Press.....	72
Camden Aircraft.....	70
Cotrell & Leonard.....	56
Cox Sons & Vining.....	50
DeMoulin Bros.....	44
Endicott Church Furniture.....	44
Hartley.....	71
Little Giant Mfg.....	41
Mitchell Mfg.....	56
Monroe Co.....	34
E. R. Moore.....	40
National Church Goods.....	41
Raton Mfg.....	41
J. P. Redington.....	9, 42
Smith Mfg.....	4
Sudbury Brass Goods.....	4
Universal Bulletin Board.....	42
Wenger Music Equipment.....	57

Duplicating Equipment

Gestetner Corp.....	47
Speedliner.....	43

Equipment Service

C. & D., Distributors.....	44
Minister's Nat'l. Wholesale & Discount Serv.....	44

Evangelists

Evangelist Listing.....	34
-------------------------	----

Films & Filmstrips

C. O. Baptista.....	44
Bible Institute of Los Angeles.....	72
Century Gospel Ministries.....	55
Christian Mission Films.....	55
Family Filmstrips.....	62
Matson Photo Service.....	53
Moody Films.....	49, 73
Sacred Film Library.....	64
Tabernacle Gospel Films.....	72
World Wide Pictures.....	61

Furniture

Roy Baumann.....	1
------------------	---

Help Wanted

Director, Children's Home.....	64
Grace L. Dubendorf.....	44
KCPA.....	70
Moody Bible Institute.....	40, 56

Homes & Hotels

Brochure MM.....	40
The Lindenmere.....	40
McMahon Geriatric Home.....	71

Home Study Courses

Academy for Adults.....	91
American School.....	84
Bible Institute of Los Angeles.....	60
Bremner-Davis Phonics.....	40
Dorothy C. Haskin.....	52
Herb Jahn.....	57
Moody Correspondence School.....	64
Niles Bryant School.....	90
Prefect Voice Institute.....	53
Wayne School.....	53

Hymnals and Music

John T. Benson Publ.....	55
Gospel Perpet. Fund Publ.....	34
Hope Publ.....	41
Rodeheaver Hall-Mack 5, 64, 71	
Sanctivox Music Guild.....	60
Sunshine Gospel Mission.....	64
Tabernacle Publ.....	22
Tennelson Music.....	40

Insurance

Brotherhood Mutual Life Ins.....	48
Security Life Ins.....	38

Magazines

Alliance Witness.....	1
Child Evangelism.....	55
Inter-Varsity Christian Fellowship.....	70
Keyes Foundation.....	44
Moody Monthly.....	52
S. S. Times.....	36
Sudan Interior Mission.....	8

Manuscripts

Moody Press.....	42
------------------	----

Missions

Amer. Assoc. for Jewish Evangelism.....	30
Amer. European Bethel Miss.....	62
Amer. Messianic Fellowship.....	40

Arctic Missions.....	5
Ceylon and Indian Gen. Miss.....	72
Jack Drake (Navajo Missions).....	34
Evangelical Alliance Mission.....	29
Friends of Israel.....	54
Inter. Hebrew Christian Alliance.....	55
Message to Israel.....	71
New York Gospel Miss. to Jews.....	68
Pocket Testament League.....	70
South America Indian Mission.....	9
Everett Swanson Evang. Assoc.....	51

Missionary Literature

Good News Publ.....	69
---------------------	----

Musical Instruments

Accordion Mfg.....	29
Roy Baumann.....	44
Philharmonic Organ.....	65

Plaques

Inter. Bronze Tablet.....	43
---------------------------	----

Records

Christian Faith Recordings.....	35
Diadem Productions.....	35
Morrison Record Lab.....	35
Record Library Club.....	35
World Records.....	77

Sales People Wanted

Marion-Kay.....	71
Merlite Industries.....	60
George W. Noble.....	44
Leslie Patton.....	44
Regal Greetings.....	44
Rose Refiners.....	40
John Rudin.....	57
Sacred Records.....	35
Sangamon Mills.....	40
Shepherd's Town Greeting Cards.....	56

School Directory P. 91

S.S. Materials	
Wm. H. Dietz.....	9
Harvest Publ.....	7
Scripture Press.....	33, 58, 59

Tracts

Galilee Tract Soc.....	52
Carleton E. Null.....	68
Scripture Tract Soc.....	6
Tither.....	50

Travel

Wheaton Tours.....	4
--------------------	---

VBS Materials

American S.S. Union.....	34
Concordia Publ.....	48
Covenant Press.....	46
Gospel Light Publ.....	49
Great Commission Publ.....	54
Judson Press.....	46
Scripture Press.....	44
Standard Publ.....	45
Woolverton Printing.....	41

Visual Aid Materials

Bersted's Hobby-Craft.....	70
Story-O-Graphs.....	34

Youth Materials

Christian Workers Serv. Bur.....	1
----------------------------------	---

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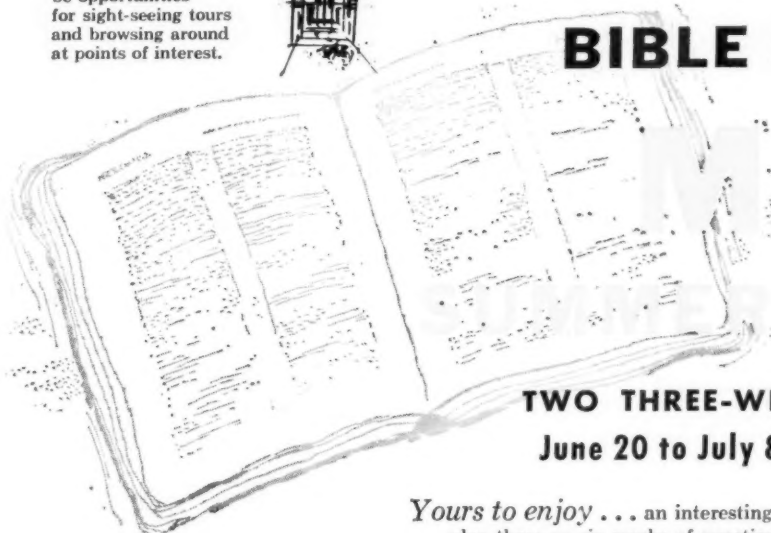
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